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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

THE BADGE OF ROYALTY

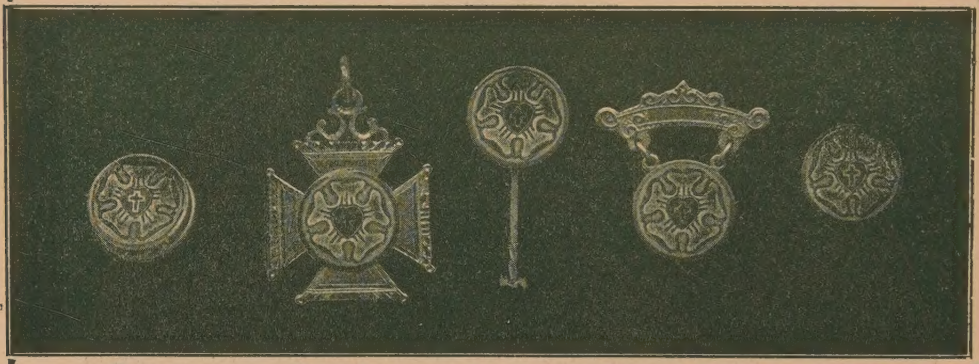
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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The Angelic Song

MISS ANNA M. LANDIS.

IT was night and the little town of Bethlehem was reposing in slumber, but out on the hills nearby shepherds were watching their flocks. Weary from their routine of duty, they were seated or reclining on the ground; some perhaps in conversation while others were simply resting in a quiet manner. Imagination pictures a faithful group of men performing a simple homely duty. The beautiful hills of Palestine afford a pleasing background. Suddenly the picture is made radiant with supernatural brightness, as "glory shone around" and completing the marvelous scene was the angel of the Lord standing in their midst. Trouble seized the minds of the Bethlehem shepherds, but quickly the angel comforted them by saying "Fear not, for behold I bring you glad tidings of great joy, and not to you only, but to all mankind." But why this great joy? Listen! The angelic messenger has a duty for the shepherds; they were to seek the treasure of which the angel would shortly tell them. "This day," said he, "in David's town, is born of David's line, the Saviour, who is Christ the Lord." What an announcement, but they must needs have a sign in order to find Him. The angel added: "You will find the heavenly Babe, meanly (poorly) wrapt in swathing bands, lying in a cattle manger."

"GLORY TO GOD IN THE HIGHEST."

As the shepherds were pondering over the recent message, there appeared a "shining throng of angels" praising God and singing the welcome song which has reverberated down the

ages, and which shall never cease: "Glory to God in the highest and on earth peace and good will to men."

Filled with a desire to witness the wonderful sight of which their heavenly visitor had spoken, they leave their work and go to Bethlehem. There they hail the wondrous Stranger, which was none other than Christ, the Lord, as a babe lying in a manger, and near the humble bed were Joseph and Mary, keeping vigil over His sleeping form.

There were no happier people in the world that Christmas night than the shepherds, but more were to share this happiness, for did not the angel say, "Unto all people." Not only did God's human family, but even His world of nature, take part in this wonderful event. The stars, we are told, sang in their courses, and one special star guided the wise men (representatives of Gentile nations) until it pointed directly to "His rude abode." Thus we see how every nation in all parts of the earth was and is to receive the rapturous news.

Each Christmas season we trace the amazing story, for, as individuals and as nations, should we not rejoice in the sublime theme, "Sinners saved from death and hell"? When we think of the eternal love which moved the Saviour of the world "to lay His radiance by" to come, live, suffer, die and rise again for our redemption, should we not at this glad season and also every day of our lives exclaim with the angels "Blessings on the lamb forever! Glory be to God on High!"?

Christmas Good Will.

THIS is the gladdest season of the whole year. It is the time of Heaven's message of peace and good will.

"I hear the bells on Christmas Day
Their old familiar carols play,
And mild and sweet
The words repeat,
Of 'Peace on earth, good will to men.'"

This is part of that wonderful angel song sung on the first Christmas Eve. The Christ-child, who was born that night in Bethlehem, brought many a blessing with Him to earth, and, among all the others, is this beautiful blessing of peace.

How great are the blessings of peace. Often there are discord and ill will, as alas! today in most of Europe. There is not always peace even in homes. But how beautiful is peace against the background of war. When there is peace where we dwell how happy and how sweet is the home life.

It is to "men of good will" the angels announced peace. A great philosopher has said, "there is nothing good in the world except a good-will." Many actions which seem good are really not good at all. Have you not sometimes made a pretense of goodness when you did not care to be really good, but only to be thought so? Then your will was not good; and down in your heart you were not happy or at peace. When your will is good, and you do honestly try to do right, even though you may not succeed very well, there is peace in your heart which makes you happy.

This Christmas season is the one when such thoughts crowd upon us. In the busy treading of life, upon the street or in the store, in the office or on the farm, the Christmas message comes each year ever fresh and new. To each one, man, woman or child, the Gospel message of peace and good will is blessed in the giving and in the receiving.

Would not life be pleasant if peace was always in our hearts? On this coming Christmas Day let us ask God to give us this great gift—*a good will.* To do as God would have us do, to walk in the way He would have us walk, should be our will. This is good will.

Our Savior said, "Lo, I come to do thy will, O God." Let us follow His blessed example, and our hearts will be full of good will and happiness to all men.

The value of this is beyond price. No cost can be given for its possession. A heart at peace and a life in accord with God's good will is a Christmas joy and blessing beyond compare.

For lo, the days are hastening on,
By prophets seen of old,
When with the ever-circling years
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

Christmas the Wide World Round

THERE is always something fascinating about the way the people of the various nations observe Christmas. From various sources we have gathered many of these curious customs, and we give them with the hope that they will enable us to appreciate the event and enter into a celebration of the coming of the Christ-child:

In Norway.

On Christmas Eve, at 7 o'clock, the chimes in the cathedrals of all the large cities of Norway play three Christmas hymns as the beginning of the Christmas celebration.

Christmas morning, while it is yet dark, the people go to the church to worship, carrying torches, which they stick in the snow around the church.

The Bible is read in every house at evening during the *Yule-fred*, as Christmas-tide is called.

Every house has its Christmas tree, and all the shoes, nicely polished, are set in a row before the hearthstone, to show that all will be peaceful in the family during the coming year.

The dinner to the birds is a beautiful custom and has a lasting influence on the children. On Christmas morning every barn door, gateway and gable is decorated with a sheaf of grain. The poorest family has a bunch of grain for the birds, and the birds repay the thoughtfulness with glad Christmas carols as they fly in and out to their Christmas treat.

In Germany.

In Germany, on Christmas Eve, the whole household prepares for Church, where a simple but impressive service is always held. The worshipers in the village churches are always armed with lighted candles, and the first comer will find the church in darkness. He places his lighted candle before him; and, as one after the other appears, fresh candles flash out till the building resembles a large ground-floor of single flames. The service over, the season is supposed to have fairly begun, and Christmas greetings are heard on every side.

In Austria.

In Austria candles are often placed in the windows that the Christ-child may not stumble; and in one town, after high mass, at midnight, the chapter of the generations of Jesus Christ is recited to the sound of a bell.

In France.

"France, especially in the southern part, makes great preparations for the celebration of Christmas, which begins the 4th of December with planting St. Barbara's grain. Women fill plates with wheat, which are well watered and then put in the sunshine, or warm ashes of the fireplace, to germinate. If St. Barbara's grain grows well or ill so will the coming harvest be. Later comes the cutting of the Yule-log. The oldest man of the family cuts a fruit-bearing tree, almond, apple, oak or pear. The grandfather uses the axe, then the son finishes the work. It is five feet long and is expected to burn, if covered at night, from Christmas Eve till New Year's day. Before the eating of the great supper the youngest members of the family light the log. They also put up sheaves of grain for birds, and the wealthy send out donkeys laden with bread, meat figs and almonds, which are sold for a few cents to the poor."

The boys and girls do not hang up their stockings, but place their shoes to receive gifts on Christmas Eve. Sometimes when they have been naughty, they find a whip instead of sweetmeats and gifts in their stockings.

At Lyons, it has long been the rule for the first infant received at the Foundling Hospital on Christmas Day to be welcomed with special honor. A handsome cradle is in readiness, softest clothing is provided, and the kindest solicitude is evinced. The object of the ceremony is to mark the contrast between the lot of the Savior and one of the most helpless and forlorn of His creatures on the anniversary of the beginning of the great renunciation. It is a lesson in charity that is not lightly forgotten.

In Servia and Bulgaria.

A very singular custom prevails in Servia and Bulgaria. If it can possibly be avoided, no one crosses a strange threshold on the morning of Christmas Day. An early ceremony has to be performed by the head of each household. Before breakfast is thought of, corn is placed in a stocking, and the chief of the family sprinkles a little of it before the house door, saying, "Christ is born." To which one of the inmates replies, "He is born indeed." Then the house-father has to "wish," and, advancing to the hearth, where logs are burning in readiness, strikes them till sparks fly out, with a good wish for the horses, another for the cows, another for the goats, and so on

through the whole farming stock, winding up with an extra blow for a plenteous harvest. Then the ashes are collected, a coin is placed amongst them, and the whole is hidden, or, in some districts, burned. As for the logs, they are not allowed to smolder away, but are carefully garnered, and the burnt ends placed in clefts of the fruit trees, so as to ensure a bountiful crop.

In Mexico.

First of all, every child receives or buys what is called a *posada*. This is a representation of the birth of Christ. There is a tiny shed or stable, open in front, and within you will see a manger with some cattle and a group of people surrounding a tiny cradle, in which lies the infant Sovior. Close to the Holy Child is the Virgin Mary, His mother, and Joseph; while, kneeling in adoration, are the three wise men, offering gifts to the little King. These *posadas* vary in size and quality. If the little Lola and Enrique have plenty of money to spend, they will buy a large and handsome one, but if they are poor they get one much less costly, but not less dear to their hearts. They are not toys, but objects of veneration; and the children and grown people take great care of them and put them in a safe place where every one can see and admire the Holy Child.

In England.

One of the most beautiful Christmas customs of England is the singing of carols by the children who go from house to house telling the Christmas story in song and receiving gifts of cake, dainties and money.

A quaint belief, peculiar to England, holds that any person turning a mattress on Christmas Day will die within a year; but it is praiseworthy to bake bread on Christmas Eve, and loaves baked then will never go moldy.

In Belgium.

The little folks of Belgium have a custom of filling their shoes with beans and carrots and placing them in the chimney corner. In the morning the beans and carrots are gone and in their place are sweetmeats.

In Holland.

In Holland the star of Bethlehem is carried through the streets at midnight, the time Christ is supposed to have been born, by men in costume, chanting the "Gloria in Excelsis." The man selected by vote to carry "the Star" is greatly honored. The Star, made of numberless lighted candles, has an awe-inspiring effect in the dark and winding streets as it moves at the head of a long procession of stalwart men marching to the music of "Gloria." After the march a feast is served and then Christmas day begins.

In Southern Russia.

The peasants in southern Russia have a quaint custom of "welcoming the Christmas Guest." A young man chosen by the village for the purpose calls at the door of all the homes and says: "Christ is born," throwing a handful of corn over the threshold. The housewife answers, "In truth He is born!" and throws corn over the youth. The latter walks to the fire, takes up the largest log and strikes it until the sparks fly. Then he says, "Even so many blessings come to this home," and puts on the end of the log an orange, stuck with a small coin. The housewife gives him knitted leggins and he takes his leave, turning, however, to say at the door, "How did Christmas come to you?" The housewife replies, "as a welcome guest. All have enough and are merry."

In Russian Poland.

A custom in Russian Poland is to spread straw under the table at the Christmas feast, so that no one shall forget in the midst of their merriment that Lord of All was born in a manger.

In Korea.

Mrs. Underwood, who spent fifteen years in Korea, says that Christmas is a great day with the churches of the missions, and, by this means the name of Jesus, Babe of Bethlehem, is published far and wide among the heathen. Each family has a lantern for the light display. Arches of pine branches span the woods to the church, and lanterns hang from poles in front of the church. The walls of the churches are hung with wreaths and crosses of pine and cedar. Banners of red silk, with letters of gold inscribed with Christian mottoes, make the interior, all green, red and gold, a sight that delights the eyes of the Oriental. White, symbol of mourning, is never used. Dr. Heber Jones say that in the missions that day the teaching and lessons are all about Jesus. The evergreen tree is used as a symbol of the undying love of Jesus Christ and a hint of immortality. The Koreans do not wear stockings, so the Christmas stocking is unknown to Korean children in Christian families.

In the United States.

The people of the United States have some beautiful Christmas customs.

The custom of giving to the poor and needy at the Christmas season, of gathering

(*Continued on page* 26.)

Luther League of New Jersey

Twentieth Convention at East Orange, November 2, 1915

A GOOD attendance of Leaguers assembled in the English Lutheran Church of the Holy Trinity, Rev. George C. Loos, pastor, East Orange, N. J., November 2, 1915. They were the delegates representing a large number of Churches gathered for the Twentieth Annual Convention of the Luther League of New Jersey.

After the Devotional Services, Rev. George C. Loos, the pastor of Holy Trinity Church, on behalf of the host, extended a hearty welcome. He said, in part:

"We extend you a hearty welcome. This welcome we would express in three words. 'Welcome' is the first word, and states that the Luther League of New Jersey is most heartily welcome to the hospitality of Holy Trinity. The second word, 'Farewell,' not meaning to go, but meaning to stay and all will go well with you, and third, 'God Speed.' Just a word of farewell, this; when you are leaving, wishing you not only a safe railway journey, but that you will go back to your respective homes with the blessing of God abiding with you through the year."

A cordial response, in which deep appreciation was expressed, was given by Rev. Charles T. MacDaniel, President of the Luther League of New Jersey, who said, in part:

"The Luther League of New Jersey is very successful. Fellow feeling makes us very kind, and we come together today with Christian fellowship. We count it a special privilege to be one in Christian fellowship. We come with a special purpose today; namely, one Christian Lutheran fellowship. We are to advance in fidelity to Christian fellowship and to the Church of which we are members. Wonderful is the development in Luther League interest in New Jersey. Development! A loyal development within our principles. Peace—a unity of faith and a message of faith. In short, a message of Peace, Faith and Love to Luther Leaguers wherever they may be, and in this spirit, as we all believe in one faith, one Lord, one baptism, may we leave something to you—a benefit."

MEMBERS IN ATTENDANCE AT CONVENTION OF LUTHER LEAGUE OF NEW JERSEY.

Following these addresses came the regular business of the convention. The minutes of the last meeting were read by the Secretary. The President read his annual report. The Executive Committee's report was read and called attention to the fact that Mr. Armitage had resigned as President and that Rev. MacDaniel had been chosen to fill the unexpired term. The following committees reported: Extension, Press and Credential. The Treasurer presented his report, as did also the

Corresponding and Statistical Secretaries. On motion, a committee was appointed to audit the Treasurer's report. Committees were also appointed on reports and resolutions, and a Nominating Committee.

The General Secretary, Rev. Luther M. Kuhns, presented the greetings of the Luther League of America and of the various State Leagues. He spoke on what the Leagues have done, calling attention to the Leaguers who had entered the Gospel Ministry and the work of the deaconesses. He spoke words of praise for the League and the enthusiasm for League work shown in New Jersey. He spoke of the interest taken by pastors and the development of a Northern and Southern District League in New Jersey.

The Leaguers of Holy Trinity and members of the congregation provided a delightful luncheon for the convention, which was served in the Sunday School room.

The afternoon session of the convention opened with a short Devotional Service. St. Andrew's-by-the-Sea, of Atlantic City, extended an invitation for the next convention. This was referred to the Executive Committee with power to act. The Luther League of St. Andrew's-by-the-Sea, of Atlantic City, was received into membership in the State League.

Rev. F. C. Krapf addressed the convention on the need of Bible study. He said, in part:

"The Bible is composed of sixty-six Books. Christ is the center of it. The Bible is the study of faith. For your own sake, study the Bible; it is a necessary institution. Personal responsibility in the Church lies in the study of the Bible."

Business was again resumed. The following were elected as officers of the New Jersey State League for 1916: Rev. C. T. MacDaniel, President; Mr. R. Adams, First Vice-President; Mr. Louis Geils, Second Vice-President; Mr. Harry Huey, Third Vice-President; Mrs. Steinhauser, Recording Secretary; Miss Gertrude Singe, Corresponding Secretry; Miss Margaret Van Dusan, Statistical Secretary; Miss Caroline Nolde, Treasurer; Mr. Carl Thorbecke, Press Committee, and Mr. Ray Grupe, Credential Committee.

Rev. Saylor presented a report on "Papers and Reports." An interesting address was given by Rev. V. A. Mortenson, President of Inner Mission and Rescue Work, New York, who spoke on the practical work among the children and young people. He gave statistics and spoke of the conditions of their work and the methods employed in the Mission.

Rev. Luther M. Kuhns conducted a "Round Table," which was a very practical feature of the convention. It elicited an exchange of ideas and many good suggestions were made.

Business was resumed and a special committee was appointed to revise the State Constitution, having in mind the relation of Local, District and State League to the National League. This subject was also referred to the Executive Committee. The Auditing Committee reported the accounts of the Treasurer correct.

After a few hours' recreation rally, session listened to an interesting address by Rev. Dr. Charles Smith, of Holy Trinity, New York, on the subject of the Keynote of the Convention, "Fidelity—Development—Peace."

Fidelity, Development and Peace

These three words form the cycle of the Christian life. Fidelity is its beginning, development its continuance, peace its end.

Fidelity is the constantly repeated act of loyalty to the fundamentals of our faith. It is the flower and the fruitage of faith and therefore the two are one and inseparable. Above all it is required of stewards that a man be found faithful. In all true expression of a virile Christianity, faithfulness is rendered to a person. That person is Jesus Christ. As He was ever faithful to be about His Father's business, so His children are held in voluntary bondage to their Master's person and work. Christ knows nothing of fidelity to a system. With Him it is always "My Father." Modern Christianity suffers much because of the emphasis which is being put upon the external and visible church. We are building too many congregations with numbers, property, wealth, and reputation as our chief ends. Ignoble proselytism is born of this spirit. We need a larger recognition of the power of spiritual gifts as a primary impulse. Seeking first the Kingdom of God and His righteousness, all these other things will be added to us. Christ must be enshrined in the Christian's heart. We must steep ourselves in His love. We must be led by His spirit. We must be so consecrated to Him, that we shall always seek out His will before we proceed with the doing of our own. This is the way of Jesus. "I, if I be lifted up, will draw all men unto me."

Development is Christianity's continuance. It begins at the beginning and carries us on to the end. It stands for growth, evolution in its narrower and better significance. The Kingdom of Christ is a spiritual kingdom within the kingdoms of this world. It is a growing kingdom. Run over your history and study its growth. Compare its apparent weakness at the time of its origin with its power in its present Victorian age. Christ's Kingdom has not yet fully developed. Its growth is slow. But it is assuredly moving toward one divine end; namely, that the kingdoms of this world may become the kingdoms of our Lord and His Christ. It is important that we grow with it. The slogan of "Safety First" is very good for human organizations; it is execrable for moral and spiritual forces. The people of God need more of the venturesomeness of faith. A theory of "let well enough alone" is deadening to the coming of the Kingdom. Jesus. Paul, Luther, Muhlenberg, all were adventurers. Think what the issues would have been had these pioneers stopped to think even of "Safety First." The Lutheran Church in America is very backward in its development. Impregnable in its doctrine, it is comparatively bankrupt in its works. It has failed to teach its laity the worth-whileness of risking much in order

(*Continued on page* 21.)

League Work Up to Date

REV. LUTHER M. KUHNS, GENERAL SECRETARY.

THE Advent season is preparing our hearts for the Christmas joy. The Church is singing:

"Joy to the world, the Lord is come!
Let earth receive her king;
Let every heart prepare Him room,
And Heaven and nature sing."

The organization of the Luther League is marching unitedly forward step by step. The eyes of the Luther Leaguers are open to the needs of the Church. Have you ever seriously thought of what this movement is capable of accomplishing for our Church? It is a potent factor with possibilities for work and operations in our Church calculated to develop the spiritual life, increase the efficiency and render practical service in the upbuilding of the Kingdom of God. It is a practical means of retaining and developing the latent energies of our Lutheran young people with praiseworthy motives and more intelligent conceptions of their Church.

Numerous changes of Young People's Societies have been made into distinctive Luther League organizations. The organization of Luther Leagues continues, and there is a steady multiplication of local organizations.

Wedding bells have chimed for three of our State Presidents within the year. Each of them married an active Luther Leaguer. One of our Pastors said to me: "This is a phase of Luther League activity that had escaped his notice, and that he did not know but what it was the most important."

The Luther League rally hymn will be incorporated in the forthcoming common Lutheran Hymnal to be published by the Joint Committee of the three general bodies that have been co-operating in the matter of a common Lutheran liturgy and service.

Indiana State League is showing considerable activity. Iowa has appointed a committee to revise the State Constitution. A number of Leagues are scattered through Virginia, North Carolina, and South Carolina. Centred about Newport News, in Virginia, we have a District League in connection with the Luther League of America. North Carolina has been considering the organization of a State League. League work in South Carolina is receiving encouragement. Two factors that enter into the work in the South are geographical and transportation considerations, with the consequent expense involved.

Pennsylvania is numerically the largest State in League work. We had the pleasure of meeting the President of this League a short time ago. Pittsburgh is one of the great League centres. The Pittsburgh District leads in the number and size of Junior Leagues. Pennsylvania is issuing a bulletin on League work.

New Jersey is one of the most encouraging States for League work today in the entire field of operation. The recent State Convention was marked by enthusiasm and a determination to put the work of the State on a solid basis. Wisconsin has reorganized its State work. A number of young people have become active spirits in the new organization. The League has paid its dues to the Luther League of America for the year. Wisconsin State League was never in its history so effectively organized as it now is. Neither has the future ever been so auspicious. The young people have taken hold of the work in earnest. The Illinois State League interests are encouraging and bright with promise. The Chicago District League is in excellent condition. Chicago District League is issuing a bulletin. The chairman of the Extension Committee of the Illinois State League makes gratifying reports of new Leagues being organized. All signs indicate growth.

Kansas is taking on new life. Mr. Carl F. Kemmer and wife have entered service in the foreign field. Mr. Kemmer was the President of the Luther League of Kansas at the time of its reorganization and up to 1914. The late President of the Kansas League is studying for the Gospel Ministry. The present President of the Kansas State League is taking an active interest in the State work and its extension. The General Secretary was fortunate to locate the original minute book of the Kansas State League, which joined in the call for the convention which organized the Luther League of America at Pittsburgh in October, 1895. This minute book was turned over to the State authorities.

Detroit District League has some vigorous and active workers. The various Leagues in this city are hopeful of enlarging this work so that a Michigan State League shall be developed. The General

Secretary met with the workers of this district a few weeks ago.

Ohio and New York have practically chosen fixed dates for their conventions. While this may be of some advantage locally to the State Leagues, it will make it difficult to accomplish an adjustment of time which will enable the National Officers to attend the various State conventions. Fortunately, through the courtesy of the State Presidents, I have been enabled to arrange dates so as to reduce the traveling and expenses of traveling to a minimum. Heretofore it has been very difficult, if not impossible, to accomplish anything like this. Now, however, the State Officers seem both willing and anxious to co-operate in this particular with the General Secretary, and this kindly disposition is greatly appreciated. The General Secretary was able to turn over to the officers of one of the New York District Leagues an original minute book which had traveled to Ohio.

Ohio is making a systematic effort for the forward movement. The President of the Ohio State League is also the chairman of the General Committee in charge of the preparations for the approaching convention of the Luther League of America in Toledo in 1916.

The attention of the Luther Leaguers should be called to the convention of the Luther League of America in Toledo, Ohio, in 1916. The invitation to hold the convention in 1916 in Montreal on Canadian soil, which was presented to the convention at Baltimore in 1914 was withdrawn on account of the war. The Board of Trade of Toledo has set aside the dates of August 15, 16 and 17, 1916, as the dates for the convention of the Luther League of America, in order that there might be no conflict between the dates of our convention and any other convention. The General Secretary had the privilege of spending some days in Toledo working in connection with the convention in 1916 and meeting with the Executive Committee of the District League, the General Committee in charge of arrangements for the Twelfth Biennial Convention of the Luther League of America, and participating in the meetings of a number of local Leagues and addressing a union Devotional Meeting of the Leagues of Toledo. Toledo has an art museum containing about sixty valuable paintings and numerous art collections of interest. The library is a handsome building, well patronized. There are other public buildings that will attract the attention of the Leaguers who will be present at the convention of the Luther League of America in Toledo next year.

Presidents of a number of State Leagues have been very active in co-operating with the General Secretary in circulating League literature, which has had a great deal to do with promoting the work in their respective States.

The progress of the Luther League of America in the last year and the present condition of the League is a high water mark in our history. At no previous time have the activities of the League been as encouraging or the future as auspicious as the present. With grateful hearts we may return thanks to God for the blessing with which he has crowned our labors.

Letters have been received by the General Secretary from Rev. C. J. Voskamp, superintendent of Lutheran Missions in North China, and also from Rev. S. Zehme, Tranquebar, India, Theological Teacher in the Mission at Tranquebar, asking the assistance of the Luther League of America in their work. Rev. Zehme lives "in the Provost's House, where Ziegenbalg lived. He desires help in printing his lectures on Doctrinal Theology in Tamil. "The mere work of printing them will cost 900 rupees." This is about $300 in our money. If any one is interested sufficiently to assist the Mission in publishing Rev. Zehme's book, they will confer a great service to this Mission. This Mission is in connection with the Leipzig Society. If any one desires to contribute to this Mission work in India, they should do so through the regular channels of the boards of the Church operating under the authority of the general body with which their Church stands connected.

Rev. C. J. Voskamp labors under the direction of the Berlin Mission Society. Like the Missionaries in India, this China Lutheran Mission is sorely distressed and sadly in need of assistance. The Mission house at Tsing Tau, China, costing 18,000 marks, has been seriously damaged by the Japanese bombardment of Tsing Tau. This Mission has 26 out stations and 183 preaching places, 35 Chinese Evangelists, 49 learners, 717 men, 204 women, 183 children. There were admitted to the Lord's Supper 1,307. One hundred and fifty-eight were preparing for baptism, 783 students were in 37 of their schools receiving instruction. In the Theological Seminary there were 15 students. Any of our Leaguers who desire to contribute to the worthy cause of restoring this

(*Continued on page* 21.)

Luther League Topics

Second Christmas Day. December 26, 1915.

THE ADORATION OF THE SHEPHERDS

Luke 2:15-20.
By the Rev. W. W. Kennerly.

DAILY BIBLE READINGS.

Monday, December 20—John 1:1-14.
Tuesday, December 21—Luke 2:1-14.
Wednesday, December 22—Matt. 2:1-10.
Thursday, December 23—Matt. 2:11-15.
Friday, December 24—Matt. 2:16-23.
Christmas, December 25—Isaiah 9:1-7.

HINTS FOR LEADERS.

Hymn 23. Psalms 95 and 100 (read responsively, all standing), conducted by the leader. Gloria Patri. Hymns 78, 89.

Scripture lesson: Luke 2:8-20 (read responsively), conducted by the pastor. Prayer by the pastor. Hymns 86, 87. Remarks by the leader.

Anthem by choir or other special music.

Address by superintendent of Sunday School.

Address by superintendent of Primary Department.

Hymn 84. Christmas recitation (selected). Brief address by the pastor.

Announcements. Hymn 83. Lord's Prayer chanted. Doxology. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

Today all over the Christian world will be heard in song and sermon this story of the birth of Christ, our Saviour. It records what gives the real and abiding joy to Christmas.

In the days when Caesar Augustus was Emperor, a Galilean peasant, with his espoused wife, entered the little town of Bethlehem; it is the town of their ancestor, David. They have come to be enrolled for the taxing which Caesar had ordered. The man's name is Joseph and the woman's name is Mary. They are tired from their journey, but the only lodging place they can find is a stable, probably a cave in the hillside, for the inn is crowded with more fortunate folk. Every door should have been open, for this woman is to be the mother of our Lord. No room—no welcome anywhere. So the lowly cattle and the sweet smelling hay welcome the humble pair. That night the babe Jesus is born and laid in a manger. He is Christ, the Lord.

Out in the fields shepherds are keeping watch over their flocks by night, talking quietly, perhaps, as they keep their watch, of the promised Messiah and Israel's great need of His coming. When suddenly an angel comes to them amid the shining glory of heaven, and they are greatly frightened. "Fear not," said he, "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ, the Lord." And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men."

When the heavenly choir had gone away into heaven, the shepherds said one to another, "Let us go into Bethlehem and see this thing which has come to pass." They go and find Mary and the babe lying in a manger. To this baby they give their adoration and depart praising God for what they have heard and seen.

I. The Child in the Manger.

The child whom these shepherds found wrapped in swaddling clothes and lying in in a manger was the incarnate God. They knew who he was. Their promised Messiah had come in the form of a little child. For a long time the Jewish people had been looking for the Messiah and now He has come. Is it any wonder that they were filled with great joy? In after years people might stumble over the fact of His humble birth, but somehow these men could understood, and they gave Him their adoration. The entire world has not yet learned the great lessons of the Christ child, but we are coming more and more to understand.

He came as a little child, and humbly, that He might take all our life and draw the lowly to Himself. He came as a little baby because He is truly human, and must live all our humanity. As a child, simple, loving and lovable, He draws us all to Him and teaches us the spirit of our religion.

The great need of the world today is a Saviour and the childlike spirit. "Except ye become as little children, ye shall not enter into the Kingdom of Heaven."

II. A Reason for Their Adoration

Without question, these shepherds had many reasons for the worship and praise they gave to their infant King. Some of the reasons were personal, some political. The Jewish people longed greatly for the coming of a deliverer.

The great reason is found, however, in the fact that He was to be their Redeemer and His coming would bring peace. The result of Christ's coming is and will be peace. The angel choir sang, "Glory to God in the highest, and on earth peace, good will toward men."

We wonder sometimes why it does not come more speedily, but it will come where men try to do His will. Peace with God because sin is forgiven and men are justi-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 32 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

fied by faith. Peace in one's own heart, when evil is overcome and we give ourselves wholly to God. Ultimately peace among men, when men and nations shall enthrone Christ in their hearts and live in accordance with His teachings.

III. Their Personal Response to the Angel Message

We ought not to leave this lesson without taking note of the fact that the shepherds found their Messiah, because they listened to the angel message and at once sought Him for themselves. It was to them a personal message, and they made a personal response; so must we all if we would truly find our Redeemer. We know nothing of the real meaning of the message, "For unto you a Saviour is born," until we seek Him for ourselves.

Some time ago a woman, distressed for sin and not able to trust, said to her pastor, "I cannot believe." He sat in quiet thoughtfulness a few moments and then said: "Who is it you cannot believe?" The woman was startled, and then, as the light of joy swept over her face, said: "I see, I have been thinking what I should believe, but I am to trust Jesus." "Unto you is born a Saviour."

Of what use to our Master are all the honors we pay Him at this season if we do not give Him entrance into our hearts? An ancient poet has expressed this thought in these words:

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn."

—♣—

New Year. January 2, 1916.

NEW YEAR, A TIME OF RECKONING

I Peter 4:17-19.

By Theo. E. Stout, a Luther League president.

DAILY BIBLE READINGS.

Monday, December 27—II Tim. 4:1-8.
Tuesday, December 28—Luke 15:11-24.
Wednesday, December 29—Philippians 3:7-16.
Thursday, December 30—Prov. 3:13-26.
Friday, December 31—Matt. 24:42-51.
New Year's Day, January 1—Psalm.

HINTS FOR LEADERS.

Open and close the meeting as in the services found in the topics.

Have the leader read the Scripture lesson: I Peter 4:17-19.

Arrange with the secretary and president of your society to give a review of the year's work and outline a plan of work for the new year. Ask each committee chairman for suggestions for this meeting. Ask the pastor in advance what your society can do in the new year. Aim at efficiency.

Make the meeting practical for aggressive work in the congregation. Have some special musical features.

(Reviewed by Rev. Paul W. Koller.)

At the close of the old year and the opening of the new it is the custom of many men in the business world to see just where they stand in their affairs. In other words, it is a time of reckoning. Much that is not worth while is done away with and the good is carefully noted.

This is a good thing to do with all the business of life. Every Christiain should have a time of reckoning, when he faces squarely his condition, looks clearly at his progress or failure, and holding fast to that which is worth while, puts out of his life that which is unworthy.

Such a time of reckoning is this new year of 1916. If we do this honestly we will find that many of the things with which we have been busy and into which we have put much energy are not lasting in character. It would be wise, therefore, as we close the old year and enter upon the new to see just what things will last.

I. Things With Love in Them

St. Paul said in I Cor., 13th Chapter, that "love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Love is everlasting in character, and we have the promise that what we do in love will abide. Nothing that is done selfishly will endure. There is no immortality for vanity and self-seeking. The glory of self-conceit is only a bubble that soon bursts and leaves but a wreck of froth behind.

The story is told of a princess who made a costly piece of embroidery, weaving into it many threads of gold and silver. It was laid away for many years, and when looked at again the beautiful and delicate fabric had crumbled to dust. Nothing was left but the threads of gold and silver. They alone, imperishable, had endured through the passing years. In like manner, the only threads in the web of life which will endure are the golden threads of love, love for Christ and love for our fellowmen.

We do not begin to realize what power even the smallest things have, if love be in them, to put brightness and blessing into dreary and empty lives. The memory of a kindly word stays ofttimes for years in a heart to which it brought cheer and uplift. A note of sympathy, with its words of comfort and love, is cherished as dearer than gold or precious stones, and its message is never forgotten.

Let us as Leaguers not forget that deeds of love are immortal.

II. Things That Better Our Characters

Character is the only thing we take with us into the future life. Character is the

one thing nobody can take away from us. Men may steal our money, and even blacken our reputations, but no one can harm our characters but ourselves. Character is what we really are in the sight of God. Of all the things with which we shall busy ourselves this year, nothing is more important than character. How important, therefore, is it that we give earnest heed to those things that better our characters. We make character out of the way in which we meet and master or meet and yield to trials, temptations and the duties of life.

Many things help in the making of character, such as circumstances and friends, but it is the spirit within us that helps us most. In every person there is a hidden realm where life is being shaped. This means for us all this year right principles in our hearts and making the most out of our living.

III.—Spiritual Things

Spiritual things last because they are divine. We dare not neglect this year the things that are of God. They are immortal treasures. It is to be feared that in reckoning up the things worth while at the ending or beginning of a year, men forget the spiritual. Some day we will learn that they are worth more than all the world. "For what shall it profit a man if he gain the whole world and lose his own soul."

We need to read and trust to the guidance of God's word. This should be a year of more earnest Bible reading and study. Christ said, "Heaven and earth shall pass away, but my word shall not pass away."

If we would walk safely and come in happiness to the end of our life journey, we must follow the guidance of God's word.

What is even of greater importance is that we must have the faith as it is in Christ Jesus and hold fast to it.

There is much vague and general believing in God which passes for true and saving faith, but is not. True faith relies on and trusts in Jesus Christ and His atoning work. We must make Him our personal Saviour and Lord.

Not only must we have this faith begin in us, but we must hold fast to it. We are urged to keep the faith. The exhortation is needed, for there are many forces trying to rob us of our faith. It is only as we hold fast to it that we have the promise of eternal life.

These, and many others of which we have not spoken, are the things that last. What do they mean to you as you take stock of yourself at this new year's time of reckoning? This every Leaguer should ask and answer today.

"Is the world better or worse where I tread?
What have I done in the years that are dead?
What have I left in the way as I passed—
Foibles to perish or blessings to last?"

QUESTIONS

1. Is the year that is past gone forever?
2. What can I do with the past at a time of reckoning?
3. Are New Year resolutions worth while?
4. What has our Luther League done for our Church this last year and what can we do this coming year?

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First Week after Epiphany. January 9, 1916.

THE BIBLE AND FOREIGN MISSIONS

Acts 26:12-23.

DAILY BIBLE READINGS.

Monday, January 3—Daniel 12:3.
Tuesday, January 4—Matthew 16:13-20.
Wednesday, January 5—Acts 1:1-11.
Epiphany Day, January 6—Isa. 60:1-6.
Friday, January 7—I John 4:1-21.
Saturday, January 8—James 5:7-11, 19-20.

HINTS FOR LEADERS.

Instrumental music. Hymns 10, 155. Psalm 24 and Gloria Patri. Scripture lesson: Acts 26:12-23. Prayer by pastor. Solo.

Remarks by leader. Hymns 216, 217.

Address by president W. H. and F. M. Society. Synopsis of discussions in both the topics and the review.

Recitation (selected). Announcements. Lord's Prayer. Doxology. Benediction.

(Topic reviewed by Miss Virginia M. Boyer, a missionary to India.)

If any one should ask what is the book containing the biography of the greatest missionary of all the ages, one must at once say, "The Bible." If asked, "What is the greatest text book on foreign missions?" the answer must again be, "The Bible."

As a *Biography of a Missionary.*—Here we have the life of St. Paul, whose missionary journeys contain more thrilling adventures, more wonderful experiences, more hard tasks to overcome than are anywhere recorded of any one man. We read of his conversion from an enemy of Christ to His most stanch defender, of his journeys to heathen countries, of his reception by the people, of shipwrecks and imprisonment, of his converts, here only one, there perhaps a household.

Read II Cor. 11:23-33, then turn to the next chapter, where he says: "And by reason of the exceeding greatness of the revelations, that I should not be exalted

overmuch, there was given to me a thorn, in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing, I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My power is made perfect in weakness."

Therefore, Luther Leaguers, our attitude toward Christ is of greatest importance in giving our lives in His service. If, as with St. Paul, He is our constant companion, then trials and disappointments will not embitter or harden; but, for His sake, we will continue at our appointed place, under discouraging circumstances. We will serve faithfully even those who prove ungrateful. Therefore, the closer to Christ we are, the sweeter our service will be.

The Bible as Our Greatest Text Book on Foreign Missions—There is not a story throughout this Book but in which we can, in some way, find a missionary application. Even in Genesis, God tells Cain that he is his brother's keeper; while still through the ages comes the mighty echo of those words: "The voice of thy brother's blood crieth unto me from the ground.

In Psalm 24, we learn:

The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein.

Also in Psalm 2:8:

Ask of me, and I will give thee the nations for thine inheritance;
And the uttermost parts of the earth for thy possessions.

What a wonderful legacy! Shall we neglect it? Read again, Psalm 46:1.

Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.

Now turn to the New Testament. Here we have commands and promises concerning the extension of the Kingdom almost without number. We mention a few only: Matt. 24:14. "And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 9:37-38: "Then saith He unto His disciples; The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." And the closing words of the whole book contain the Great Commission: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

With such a command, dare we neglect it? With such a promise, need we be afraid? If Christ be for us, who can be against us? To Peter and all other disciples Jesus said, "Feed my sheep," and again He said (John 10:16): "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

In all His commands, Christ includes all his children, not only a chosen few. John 3:16 gives us the keynote: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Now, ye young people of the Evangelical Lutheran Church, strong and hopeful of a useful life before you: In the face of these positive commands, it is for you to decide whether the place you are now occupying is the one God meant you to fill. Prove to yourself after careful prayer and heart searching whether He meant you to keep out of His mission fields. There is work at home, there is work abroad. Since the field is the world, may the heavenly Father strengthen you if He says "Go." May He guide you if He says "Stay." And wherever it is, be thoughtful of the verse (Acts 1:8): "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." And be comforted by the thought: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

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Second Week after Epiphany. January 16, 1916.

THE CHRISTIAN KINDERGARTEN

II Tim. 3:14-17.

DAILY BIBLE READINGS.

Monday, January 10—Deut. 6:1-9.
Tuesday, January 11—Prov. 4:1-9.
Wednesday, January 12—Isa. 28:9-13.
Thursday, January 13—Luke 2:40-52.
Friday, January 14—Matt. 18:1-14.
Saturday, January 15—II Tim. 1:1-14.

HINTS FOR LEADERS.

Open and close as in services in Luther League Hymnal. Collect. p. 4, "For Grace to Use Our Gifts." Psalm 23 and Gloria. Scripture and prayer. Hymns 52, 55, 59, 172, 178, 183.

Recitation:

A SWEET APPLE.

"Mamma."—"Yes, darling, I hear you."
"I was down by the gate, you know,
Eating that big red apple
That you gave me a while ago.

"And what do you think I saw there?
You never can guess, you see:
The funniest little beggar!
Why, she wasn't as big as me.

"She was dirty, you know, and so ragged,
And her face was so thin and white,
And she looked and she looked at my apple,
Just as though she would like a bite.

"And she kept on watching the apple
Just as hard as ever she could,
And she looked so awfully hungry
That it didn't taste half so good."

"Well, and what did you do, my laddie?"
"Why, I waited a bit, and then
I gave her a piece of the apple,
And it tasted all right again."

—*Selected.*

Remarks in closing by pastor. Lord's Prayer. Doxology. Benediction.

(Article by the Rev. Dr. J. F. Ohl.)

The Christian kindergarten among us in America, is designed for a certain class of children who are beyond the day nursery age and not yet old enough to be admitted to the regular day school. It must, however, not be confused with the kindergarten of Froebel. The latter seeks to serve all alike, regardless of any special need, and leaving out of view the Biblical teachings concerning sin and grace, John 3:3, 5-6, proceeds upon the basis of a purely natural development. The little children's school, on the contrary, recognizing the fact that the Christian mother is, as a rule, the best teacher of children from three to six years of age, has for its primary purpose the care and training of such children as lack the proper advantages at home. This is the case when mothers are obliged to go out by the day to work, or when they wilfully neglect their children, or when they have the time and the will but not the ability to give their children the right training. The fundamental principle underlying the little children's school is that it must be distinctively Christian, both in its view of the child and in the methods it follows.

The first school of this type was established by Pastor Oberlin, in the Steinthal, Alsatia, in 1779. During his long pastorate Oberlin transformed the Steinthal physically and spiritually. Similar schools were begun by Professor Walzeck in Berlin, in 1819, and by Pastor Fliedner at Kaiserswerth, in 1836. In 1842 the latter also established a seminary for the training of teachers for little children's schools. Through Fliedner this Christian kindergarten work became a branch of Deaconess activity. A number of motherhouses now make the training of teachers a specialty, among them the Philadelphia, Milwaukee and Baltimore motherhouses of our own country. Great service was also rendered the cause by Baron von Bissing (1810-1880), founder of the Oberlin House, 1874, near Potsdam; also by Director Johann Friederich Ranke (1821-1891), whose numerous publications on the subject have a permanent value. At present Germany has about 3,000 little children's schools with 200,000 children. In 1910, 1,117 of these were conducted by 1,216 deaconesses.

The material equipmnent of such a school consists of a good sized room on the ground floor, furnished with low chairs, a few low tables, a piano or small organ; a closet for storing playthings, charts and other apparatus; a well shaded playground, with a sand heap; and, if the children remain the entire day, a place where a light luncheon can be prepared and served, and a room with a few cots where the smaller ones can take a nap. The main room should be made as attractive as possible.

Of supreme importance is the selection of the teacher. Whenever possible, she should be specially trained for the work. Among her qualifications must be a love of children, patience, tact, self-control, understanding of child nature, and a knowledge of the best methods of dealing with it. She must possess the inventive faculty and be resourceful, so as to enable her to vary the exercises sufficiently and thus to prevent them from falling into a mere mechanical and stereotyped routine. She must be able to relate Bible and other stories and to impart instruction from pictures and objects in the most child-like and interesting manner. She should always have at her command a large repertoire of simple hymns and songs set to good melodies. And she must never forget that the Christian kindergarten is not the place for the systematic teaching and study of even the most elementary branches, but an institution in which the requirements of the child nature are met by the judicious combination and variation of simple oral instruction, song, and play. Thus, in a way that imposes no task on the children, they unconsciously learn lessons of obedience, order, neatness, etc., and, above all, of God and the things of God.

Though differing fundamentally from the Froebel kindergarten, our Christian kindergarten finds many of the plays and occupations of the former exceedingly useful and does not hesitate to adopt them.

Should the number of children exceed forty, an assistant is required; and if a luncheon is served, the additional work which this entails must be done by another person. A small tuition fee is charged, and the vacations correspond to those of other

schools. Read "The Christian Kindergarten," by Dr. T. E. Schmauk.

The above article is the condensation of a chapter of "The Inner Mission: A Handbook for Christian Workers," by the Rev. J. F. Ohl, Mus. D.

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Third Week
after Epiphany. January 23, 1916.

OUR LUTHERAN MISSION IN JAPAN

Edward T. Horn.

Acts 16:19-15.

DAILY BIBLE READINGS.

Monday, January 17—Psalm 97:1-12.
Tuesday, January 18—Isaiah 11:1-16.
Wednesday, January 19—Isaiah 4:1-13.
Thursday, January 20—Isaiah 49:1-13.
Friday, January 21—Zephaniah 2:1-11.
Saturday, January 22—Isaiah 42:1-12.

HINTS FOR LEADERS.

Duet (selected). Psalm 100. Gloria Patri. Hymns 56, 58.

Scripture lesson: Acts 16:9-15 (read by leader). Prayer by pastor. Hymns 187, 193. Address by leader.

Readings from "The Shadow Tray," "Lady of the Decoration" or other Japanese literature.

Instrumental music, violin or cornet.

Outline of papers in review or topics. Recitation (selected). Address by pastor. Hymns 66, 28. Lord's Prayer. Benediction.

In the brief space for this article it is impossible to write all that ought to be mentioned. I shall have to confine my remarks to the following points concerning the Lutheran Mission in Japan, namely, an outline of its history; the present status of the mission; the problems of the mission; and, finally, the greatest needs of the mission.

History. The first Lutheran missionaries came to Japan a little more than twenty-three years ago. After spending a short time in Tokyo, the capital city, they moved nine hundred miles southwest to the small but important city of Saga, in the Island of Kyushu. There they began the first Lutheran mission station in Japan. They were assisted in their work by a Japanese gentleman of experience, the Rev. Ryohei Yamanouchi, who, now an old veteran in our mission, continues to do the work of a pastor. The work grew very slowly. After seven years Dr. and Mrs. Brown [United Synod in the South] came to Japan, and soon, with the assistance of another, Rev. Mr. Yamanouchi (Naomaru), opened a chapel in the city of Kumamoto, still further south in Kyushu. About the same time, the Rev. J. M. T. Winther and wife, of the Danish Lutheran Church, came to Japan, and settled in the city of Kurume, midway between Saga and Kumamoto. Later the Rev. Dr. C. K. Lippard and wife were sent out. After a time, the force was increased by the arrival of the Rev. A. J. Stirewalt, then by the Rev. L. S. G. Miller, the Rev. J. P. Nielsen (of the Danish Lutheran Church); and in 1908 came the Rev. Frisby D. Smith (General Council); 1911, the Rev. Edward T. Horn; 1912, the Rev. Charles W. Hepner; 1913, Miss Akard and Miss Bowers; and in 1915, Rev. J. K. Linn.

During these twenty-three years, the work has spread from Saga and Kumamoto and Kurume to Omuta and Hakata and several smaller places in Kyushu; and latterly, to Tokyo, Shimonoseki and Nagoya on the Island of Hondo (the main island of Japan).

The first eighteen years were years of great discouragement. The number of missionaries was small and the progress made was far slower than they wished for; there was no native Lutheran ministry, and no means of raising up a ministry. The outlook was so dark that the missionaries were on the point of giving up the work unless the Church at home could be made to see the necessity of making proper provision for the need felt. But, through the efforts of the missionaries of the United Synod of the Lutheran Church in the South, the people at home were awakened to see their responsibility, with the result that a first class school was built at Kumamoto, which was to be an evangelizing agency, but especially to instruct men for the Lutheran ministry. This school, the Kyushu Gakuin, is now in its fifth year, and the results from it have been most gratifying. It has undoubtedly given our mission prestige and position among the Christian missions in Japan. In its preparatory and theological departments all three of the Lutheran missions, United Synod, Danish Synod and General Council cooperate.

President Status of the Mission. In spite of discouragements, lack of evangelists, lack of missionaries, and lack of money, the work has prospered. Besides the three Lutheran Missions above mentioned as cooperating, there is in central Japan a Finnish Lutheran Mission. With these brethren we fraternize, but so far have not had any official connection. They now are negotiating with the theological seminary at Kumamoto with a view to having their candidates for the ministry trained in the same school, and probably one day we shall see them incorporated into our joint conference. Including all four missions in our statistics, seven years ago there were in service four married and four single missionaries, while today there are fifteen married and five single missionaries in service. At that time the total enrolled membership was about four hundred, today the total enrollment is about double that number. Seven years ago there were scarcely more

than half a dozen native workers in our missions, while today there are more than four times that number. Seven years ago there was no educational institution; now there is the Kyushu Gakuin with an enrollment of four hundred and fifty boys, with a theological seminary which last June graduated its first class of six students, and which next year will receive the first fruits of the middle school department as a second installment of candidates for the ministry. The present annual expenditure in money by all the missions approaches forty thousand dollars. From the comparative viewpoint, the Lutheran work in Japan seems to have made considerable progress; there is reason to feel encouraged about the future. There, however, are considerations which render the present situation full of danger and even critical unless the Church at home and we on the field put forth greater efforts to accomplish the task which we have undertaken.

Problems. There are many problems, common to all Christian missions in this country. The Japanese are not a spiritually minded people; they are thoroughly materialistic; the influx of western civilization has helped to make them so. No weight of sin or guilt, no general feeling of weakness and unworthiness oppresses them; they are filled with an insatiable ambition to gain wealth and the knowledge which will bring to them money and power. Their own ancient religions have lost their former hold upon the mass of the people; Buddhism has become weak and corrupt; Shinto is little more than a cult which tries to propagate antiquated ideas of the divinity of the emperor; Confucianism is still the ethics of Japan, with ancestor worship as its background—a morality without an impelling spirit. The best religion that the average Japanese knows is his own construction of what he deems the finest teachings to be found in them all—eclecticism. Among the more advanced, atheism and agnosticism have usurped the place of positive religion altogether. The poverty of the people emphasizes their materialism, and makes it all the more difficult to gain a hearing for the gospel. Add to these considerations the fact that the population of any given place is continually fluctuating, and the problem of building up substantial congregations is increased tenfold. These are some of the common problems that confront all mission work here. In addition to these, we have certain problems which are not due to the inevitable situation in a non-Christian land, but which are largely our own fault, and which can hence be solved if only we will to solve them. As we have said, Lutherans have been in this country for twenty-three years—and yet the number of missionaries, the number of Japanese workers, the number of baptized members, the number of schools, the number of seminaries, the number of churches is very small. Out of all proportion to the results has been the time. To make more specific what I mean, let me point to the fact that the first missionary sent by the General Council Board came to Japan in 1908; the next did not come till 1911; and the next did not come till 1915. This was not due to the fact that the board did not call men; the board did call men, and many of them; the men did not come. Consider the fact that it took sixteen years to get the first Lutheran school in Japan, and that the theological seminary is up to the present moment a thing of men only, without any adequate equipment. We cannot expect our Lutheran Mission to be abreast of missions which began their work here fifteen years before us; but, making proper allowances for the handicap, we must confess that we have not kept up with other churches in mission interest and activity. With our constituency in the United States and Canada, we ought to be one of the greatest missionarizing forces in the world, and we could be if we could only get rid of the spirit which strains at a gnat and swallows a camel. Friends, one gets a different point of view when he lives in a non-Christian land; division in our Lutheran body in America seem petty when viewed from the standpoint of our responsibility to preach the gospel to all the world; our divisions at home seem from this side most regrettable, not to say positively sinful. I am afraid that distinctions at home sometimes are reflected in distinctions here, which ought not to be the case, but are difficult to obviate so long as there remain differences, even of administration, in the home land. If we could all be united in purpose, in policy and in pocketbook, what could we not accomplish on the mission field!

Just one more word, about our Needs. First, we need more interest at home; more intelligent interest; less sentimental interest and more interest born of correct information about the situation as it actually is; more prayerful interest, and interest fraught with sympathy with the principle of missions as enunciated by our Lord Himself in his command, "Go" and "Preach the Gospel" and "Make Disciples."

Secondly, we need more MEN. Fathers and mothers should consecrate their sons and daughters to work in Japan. Our

young men in our Sunday schools, our Luther Leagues, our colleges should inform themselves, and those who are able should consecrate themselves to go in person. We must get more of the spirit of the first disciples of our Lord, who left all and followed Him.

Thirdly, given the first and second needs supplied, the material need, the need of money will follow as one certain of being provided for. If you will give your interest, intelligent and prayerful, and your lives young and consecrated, the Church will supply the means necessary to support you and carry on the work which they send you to do. Give us men, men enlisted in the cause at home and on the field, a Church whose interest in the cause is a united interest, and the material needs of our work become but an opportunity for the free expression of an inner compelling spirit.

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Fourth Week
after Epiphany. January 30, 1916.

THE OPEN CHURCH

II Chron. 7:11-16, Matt. 21:12-16, Luke 10:30-35.
By Prof. Doctor George H. Gerberding.

DAILY BIBLE READINGS.

Monday, January 24—Epistle of Jude.
Tuesday, January 25—Rom. 8:12-17.
Wednesday, January 26—Rom. 12:1-21.
Thursday, January 27—Matt. 10:16-42.
Friday, January 28—John 15:1-14.
Saturday, January 29—Acts 9:26-43.

HINTS FOR LEADERS.

Hymns 59, 207. Psalm 122 (all standing, read responsively), conducted by the leader. Gloria Patri. Hymns 185, 177.

Scripture lesson: 2 Chron. 7:11-16 (read responsively) and conducted by the pastor. Collect (L. L. Hymnal p. ix), "For the Church."

Special music as arranged for in advance.

Address by workers of the church as superintendent or Sunday School or others (10 minutes only).

Address by the leader.

Hymn 206. Summary of discussion in the topics. Summary of discussion in the review. Hymn 208.

Recitation:

TRY IT.

Help a brother on his way,
Give a lifting hand today,
Say the kindly word of cheer,
Help to dry the mourner's tear,
When you've done a kindness real,
See yourself how good you feel.

Do you meet a fellow down,
Do not greet him with a frown;
Do not turn away in scorn,
Grip his hand and say "Good morn!"
Try his little wounds to heal,
See yourself how good you feel.

There's no joy compared to this,
Earth can ne'er bestow such bliss,
Help another on his way,
Have a cheerful word to say,
Then when evening shadows steal,
See yourself how good you feel.

—*Selected.*

Announcements. Hymn 204. Lord's Prayer (chanted). Benediction.

II Chron. 7:11-16.
(Topic review by the Rev. Prof. Leander S. Keyser, D. D.)

Just as we believe in the open Bible, so we ought to believe in the open church. Just as the Word of God should always be accessible, so the place of worship should always be accessible. By this we do not mean the church organization, of which every one, rich or poor, learned or unlearned, may become a member if he repents of his sins and accepts Christ as his Saviour; but we mean the church building itself, with its altar at which the suppliant may bow.

The text at least implies in several places that Solomon's temple—rather, the Lord's house—was to be open all the time. Note the sixteenth verse, where the Lord says: "And mine eyes and my heart shall be there perpetually."

There is something inconsistent the way our Protestant Churches are kept closed most of the time. Professedly all are welcome to worship at their altars; all our bidden to come and confess their sins and receive pardon; all are invited to enter and find help from the sanctuary. But actually they are shut out six days of the week, and often the greater part of the seventh. The locks are as strong almost as are prison locks, just as if the owners feared that vandals and robbers might break in and spoil and steal. This is not the real purpose, it is true, but why should we make things appear so?

Now suppose all our churches were open every day, and a welcome were placed in a conspicuous place, saying, "Come in and find rest and comfort for your soul," would not that be a constant sermon? Would it not mean more than many an exhortation from the pulpit on Sunday? Along comes a weary and heavy laden one, one for whom the world's trials have been almost too hard to bear; what would it mean if he could step aside for a little while into the quiet enclosure of God's house, with its spiritual symbolism?

We know what objections are apt to be made. One of them is the danger of desecration and vandalism if a strict watch were not always kept. But surely Protestants should be as reverent as are the Roman Catholics. Do you ever read of the Roman cathedrals being desecrated? In Europe you will see shrines in the most out-of-the-way places. Has any one ever seen them profaned? Neither would our Protestant churches be put to evil use if we made them truly worshipful, filled them

with sacred symbolism, and always treated them with proper reverence ourselves.

The expense of keeping the church property warmed and lighted might be another objection. With all our wealth, we do not see why we cannot afford to keep our churches open as well as the Romanists do. More than that, if the church were more hospitable, more helpful, more unselfish and less exclusive, she would gain friends and adherents who would be glad to help her in a material way in return for the spiritual help she afforded.

There is another object the open church would accomplish; it would teach people that the sanctuary is a place to pray and worship; not to have a social time; not merely to be entertained with fine choir music and eloquent sermons; not to see and be seen; but, rather, a place to be alone with God, to commune with Him directly, to receive absolution and comfort and help direct from His gracious hand. How distant from this are many people's ideas today! Even on Sunday they have little idea of reverent worship and spiritual communion. We have some fear of formality today; we have a thousand times more fear of levity and frivolity.

In city churches, especially the so-called "down town churches," there should be reading rooms, music rooms, social rooms, and probably gymnasiums, where people of slender opportunities for such things could gather, instead of going to the saloons, the theaters, the dance halls and other places of questionable character. Would it not be better to have such innocent and helpful pleasures in connection with the church and under her superintendence than to let the world and the devil supply the needs of the people for sociability and pleasure? However, we admit that these departments of church work must be wisely managed, else they will soon be looked upon as the main thing, as the end instead of merely the means to bring souls into living spiritual relation with Christ. Properly directed, however, they may be of great value. Our conclusion is, Let us have the open Bible, the open church, and always the open heart.

LUTHER LEAGUE OF NEW JERSEY

(*Continued from page* 10.)

to gain much. And until this lesson is thoroughly mastered how can we hope to grow and to perform our mission either individually or collectively.

Peace, what a word to conjure with in these days of storm and stress! Never before were its imperatives so strongly thrust upon our thinking. An international cataclysm has brought us up short before the image of that international understanding which we have been wooing in these last years. Is it not true that we have been on the wrong track? A forced peace is always abortive. It leaves great issues clouded and unsettled. War is a word of Satanic inspiration; peace is a term which breathes the spirit of Jesus. Peace will never come as a result of conventions. It will come only when war's author, Satan, is dethroned and his work brought to nought before the redeeming power of Jesus Christ. Christianity has not failed; Satan has only temporarily triumphed. The world is moving toward the realization of the Divine purpose for it, through great travail and suffering, but with great certainty. Peace will come as a finality only when Jesus is regnant not only in the hearts of men, but also in the souls of the nations. A legitimate co-operation must surely succeed an illegitimate competition. When the church masters this proposition then indirectly the world will reflect its spirit. The church is far from its golden age. It is theoretically one in its unity of all believers; but in its operations it is sadly divided. The Lutheran Church is perhaps the greatest of all offenders. Its synodical aloofness and theoretical hair-splitting have mutilated its message, scattered its attacking forces. The Lutheran Church in this country is mighty on defense, but woefully weak on offense. Protestant truth will never conquer Roman error until Protestantism is itself at peace. Let us get together not organically, but co-operatively, with a united and definite attack upon the forces which are against us. But we must first resolve our own differences.

International peace will come only when Christians understand the spirit of their Lord and follow Him in humble obedience. And Christians will only find peace when they heed the call of God's spirit and make His will their own. And this latter ideal will only be realized when you and I and all our fellows are so obsessed by the spirit of our Master that our human differences vanish away before that peace of God which rules in our hearts.

At the conclusion of Dr. Smith's address a few congratulatory remarks were made and some delightful music rendered. The business of the day was again taken up and the report of the Resolutions Committee was presented and adopted.

After the closing service a social hour was enjoyed in the Sunday School room, where refreshments were served and a number of informal addresses were made. This marked the close of the best convention in the history of the New Jersey State Luther League.

LEAGUE WORK UP TO DATE

(*Continued from page* 12.)

Lutheran Mission property may send their contributions to me to be forwarded to Rev. Voskamp. No board of our Church in America is assisting in the maintenance of this Lutheran Mission in China. These statements are authorized by the Executive Committee.

The General Secretary sends his Christmas Greeting to all the Luther Leaguers, wishing them joy and gladness:

I.

"Good news from Heaven the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is giv'n,
To crown us with the joy of Heav'n.

II

"This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself our Saviour be,
From all our sins to set us free."

The Junior Luther League

REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

December

This is the last month of the year and the first in the Church year. In it we can both look back and go forward. It will be good for us if we do both. Our work during the past year doubtless has been successful, but improvements can be made. Let us all plan to profit by the past; that the future might be brighter and more efficient.

"The year is closed—the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains
And now with purpose full and clear,
I turn to meet another year."

Christmas Greeting

This is the month when we hear, once again, the glad refrain—"Peace on earth, good will to men." The special season and Christian joy is with us. To every Junior League, to every superintendent, and to every worker among our boys and girls, the REVIEW extends its hearty greeting of a Merry Christmas.

Information

There have been numerous requests, at district and state conventions as well as in private conversation, as how to organize a Boys' League or a Girls' League. This question is treated in the January, 1915, issue of the REVIEW. What the Boys' League can do after rendering their program is treated in the February issue, while an excellent article on the Boys' Leader appears in the March issue from the pen of Doctor Keever of Utica, N. Y. Qualifications of the Girls' Superintendent is treated in the May issue. What the Girls' can do in a social and educational way will be treated later. If the above articles do not meet the needs of some who want to know more fully, kindly address the Editor of this Department and you will be helped. What we need in our Church is our own organization of our boys and girls carried on, on a modern basis, yet within the Church, for the Church and from the Church point of view. Let us all help toward solving this problem efficiently.

A Boy's Effort

The following is an original essay written by a twelve-year-old boy, a member of a city Boys' Luther League, and read by him at a regular meeting Saturday morning, November 6. His parents did not see this essay and were surprised when told of its merit. It is an example, one out of many, which demonstrates the future talent of our Church lying inherent in our boys and girls. What this boy has done, others can do. It is given here to encourage others.

The Benefit and Satisfaction of Having Christian Companions and Friends

BY JOHN C. PFLAUM.

"Nearly all boys have their choice of playmates. Not all boys can select the right kind, however. Some steal and some are great hypocrites. None are perfect, but many would make good friends. Most people do not realize how cheerless life would be without friends. Some boys will desert an old friend for a new one, which is a great mistake. Good boy friends, besides their help in many ways, such as running errands with you and helping you in your lessons, are a great comfort simply because you have them. True friends observe and try to correct your faults and you should do the same to them.

"Little quarrels among friends are only to be expected if they do not last too long. A person who is always quarreling is not a good friend. A boy who would not do something to help you is not a true friend. Friends are obliging toward one another and the mere thought of having them is pleasing. Friends can be made at Sunday School quickly and they are among some of the best to be found. Even one friend is a great help. If he or she is good humored or wise you can follow them and learn to be the same. When you have a friend in time of need it is very convenient. The right kind of friend must be loyal, good and above all a Christian companion."

Announcement

What is your League doing? Anything worth while for others to know and follow? If so, let us have your news; for the January issue.

LUTHERAN BOYS AND GIRLS

This is the name of a publication issued by the General Synod and designed for the younger boys and girls, about eleven years of age and under. Upon request from those in authority and by action of the National Jr. Work Committee, the Jr. Topics will appear in these issues after January 1, 1916, at which time the publication is to appear weekly. These topics will be treated in story form only. For fuller material and helps, the REVIEW is needed. We trust that "Lutheran Boys and Girls" will be a great success, as a weekly, and that it will continue to stimulate a growing love for the Church of the Reformation in the hearts of the youth.

Topics for January

January 2—"The Holy Spirit Works Mightily in Ephesus." Acts 19:1-12.
January 9—Missionary Program. Suggested topic—"A Wonderful Manifestation." Matt. 2:1-12.
January 16—"A Wrong Use of Jesus' Name." Acts 19:13-20.
January 23—"Jesus or Diana—Which?" Acts 19:23-41.
January 30—"Paul Visits Macedonia and Greece and Comes to Troas." Acts 20:1-12.

January 2.

By Miss Clara Minnich.

When Paul returned to Ephesus, where Aquila and Priscilla, whom he had left there on a former visit, were still laboring, he found about a dozen men who had been instructed by a follower of John the Baptist. Evidently this well intentioned but too hasty disciple had been impressed with the necessity of repentance for sin and was fired with the thought that the long prophesied Messiah was at hand. He therefore rushed off to preach these ideas without waiting to hear the end of the matter.

These twelve men came eagerly to Paul to learn more of the Saviour and His ministry. Paul asked them if they had received the Holy Ghost (as was the common experience of all Christian disciples after baptism). He was amazed to learn that although they had been baptized, sincerely repented of their sins and did truly believe in Jesus Christ, yet they were entirely ignorant even as to the existence of the Holy Ghost, and knew nothing of the gifts of the Spirit according to the promise of our Lord. Paul explained to them that though the baptism of John (that of repentance) was good as far as it went, it was necessary to be baptized unto salvation in the name of the Lord Jesus. This, indeed, they would have known if they had received their instruction direct from John.

After Paul, at their request, had baptized them, he laid his hands upon them, praying, whereupon the Holy Ghost came upon them, making them able to speak in other languages and to prophesy.

Having this miraculous experience they scarcely needed Paul's instruction as to spiritual gifts. They had further enlightenment from their observation of the power given to Paul by the Spirit, whereby "from his body were brought unto the sick, handkerchiefs or aprons and the diseases departed from them. After the Church was established such miraculous gifts were no longer necessary. The Spirit bestows gifts according to need.

For three months Paul preached in the synagogue, but for all his efforts to persuade the Jews, some of them being determined to resist the gospel, not only violently opposed Paul's preaching themselves, but used their influence to induce others to speak evil against it.

In righteous wrath Paul left the synagogue and for two years preached in the school of one Tyrannus, where he had the larger opportunity of reaching also the Gentiles. He did not leave Ephesus until all Asia had heard the Gospel message.

Scripture References—John 7:39, I Cor. 12:1, Acts 18:25, Matt. 3:11, Acts 1:5, Acts 13:24, Hebrews 3:13, Mark 16:20, Acts 14:3, Acts 5:15, Matt. 12:27, John 14:16, Luke 24:49, John 15:26, John 16:7, Romans 5:5, Romans 8:26.

Main Lesson—If we have true faith our lives must show that we have received the Holy Spirit which Jesus promised to leave with us to guide us in the way of all truth.

Other Lessons—1. We should not be content with knowing a part of the truth but should "hunger and thirst after righteousness." The promise is that we shall be filled. 2. Merely being sorry for wrong doing and desiring to grow better is not sufficient to take us to heaven. We cannot store up merit and earn heaven by our good works nor dare we trust that, if we do the best we can, God will excuse our sins and failings. "The blood of Christ (alone) cleanseth from all sin," and "There is none other name under heaven given unto men whereby we must be saved."

Blackboard Outline.

Hope	Baptism of John Prophecy Limited	1. Pointing to the promised Messiah. 2. Forgiveness of sins to repentant souls.
Fulfillment	Baptism of Jesus Unlimited Immediate gift	Conferring salvation and blessed immortality to all who believe.

January 9.

By Arthur T. Michler.

Use the regular outline of the regular League program. Select hymn from the Epiphany cycle of the Church year. Have regular Scripture and Hymn Memory work. Scripture readings can be, Micah 5:2; Malachi 3:1-3, 4-6, 4:2-3.

The Story Told—This section of Scripture contains a wonderful story. It not only mentions that Jesus was born in Bethlehem of Judæa, but shows us how wisely God planned that the Gentiles should know about the coming of His Son. Where these wise men really came from we do not really know. God has shrowded their real identity in mystery. But He has caused us to know enough about the event that we might learn of how really God wants every person, every boy and girl, in the whole world to know about and accept Jesus Christ as his personal Saviour.

These wise men came into the Holy Land led by a star. This was wonderful, yet a direct leading by God. Then they enquired for Christ in a way that made Herod jealous. They asked for "the King of the Jews." When the scriptures of the O. T. were consulted, they were told that in Bethlehem of Judæa Christ would be born. So the wise men continue their journey. When they arrive, they give Him gifts, worship Him and carry back with them a message which means—Salvation for all the world. (This can be used as a reading if desired.)

A Musical Number is Suggested Here.

The Story Told in the Hymns of the Church. (Can be read or recited by different members of the League.)

OUR CALL TO WORSHIP

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our Infant Redeemer is laid."

THE MANIFESTATION

"Songs of thankfulness and praise
Jesus, Lord, to Thee we raise,
Manifested by the star
To the sages from afar;
Branch of Royal David's stem
In Thy birth at Bethlehem;
Anthems be to Thee addressed, God in Man
Made Manifest."

THE STAR

"Bright was the guiding star that led,
With mild, benignant ray,
The Gentiles to the lowly shed
Where the Redeemer lay."

THE MEN

"From the eastern mountains,
Pressing on they come,
Wise men in their wisdom
To this humble home;
Stirr'd by deep devotion,
Starting from afar,
Ever journ'ying onward,
Guided by a star.
There their Lord and Saviour
Meek and lowly lay,
Wondrous light that led them
Onward on their way,
Ever now to lighten
Nations from afar
As they journey homeward
By that guiding star."

THEIR GIFTS

"As they offered gifts most rare
At that manger rude and bare;
So may we, with holy joy,
Pure, and fill from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."

THEIR WORSHIP

"As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him Whom Heaven and earth adore;
So may we with willing feet
Ever seek Thy mercy-seat."

OUR LESSON

Gather in the outcasts
Who have gone astray,
Throw Thy radiance o'er them,
Guide them on their way.
Those who never knew Thee,
Or have wandered far,
Guide them by the brightness
Of Thy guiding star.

Until every nation
Whether bond or free,
'Neath Thy starlit banner,
Jesus, follow Thee
O'er the distant mountains
To that heavenly home,
Where nor sin nor sorrow
Evermore shall come.

Hymn.

Original Essays—"Gold, Frankincense and Myrrh."

"In What Ways God Shows His Goodness to Us."

"Does Missionary Work Pay?"

Reading—"The Value of One Leaf."

There was once a caravan crossing the north of India. It numbered in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and sinking down was left to perish on the road. The missionary saw him, and kneeling down at his side whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin"; and immediately expired with the effort. The missionary was astonished at the answer; and in the calm and peaceful appearance of the man he felt assured he had died in Christ. Presently he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. Great was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John, in which these words occur. On that page he had found the Gospel.

Suggestions—Put the outline of this program on the blackboard so the League can follow it. Plan this program early to be effective. Invite the parents of the League to be present. Supplement this by illustrations and remarks as is deemed best.

JANUARY 16.

By Arthur T. Michler.

The Story Told—There are always those who like to take advantage, in some way or other, of God's Kingdom among men. If they can feign themselves as good people and secure the confidence of Christians they will use this as a means to further their selfish ends. It was so in Paul's time. When he came to Ephesus and performed such mighty miracles for the cause of Christ, there were hypocritical Jews who thought they could use Jesus' name to cure diseased people and thus make a great deal of money. And so when they tried it, they met with such a violent reception from the evil spirit that they were driven out of the house naked and wounded. It was a severe lesson, but one which they needed, and as a result fear came upon the other Jews and Greeks, so that their reverence for and faith in Jesus Christ was very much strengthened. Then others came and confessed to their wicked deeds. Still others, who were used by Satan to deceive the people, came and burned their false books, so that the cost of their acts were over fifty thousand pieces of silver. So the Word of God grew mightily and prevailed.

Scripture References—Matt. 12:27, Luke 9:49, Matt. 8:29, Mark 1:24, Acts 16:17, James 2:19, Luke 7:16, Acts 2:43, 5:5, 11; Jer. 3:13, Matt, 3:6, Acts 12:24.

Main Lesson—No power in heaven or upon earth can hinder the work of God in the souls of men. The only thing necessary is that God be given an entrance and invited within.

Other Lessons—The servants of Satan seek to imitate the servants of God. The evil spirits know only too well who Jesus is and who Paul was. God permits calamities to awaken the sleeping conscience and cause it to fear His Name. A quickened life and faith will produce good works. No sacrifice is too great for God or His Church.

Practical Thoughts—Let us beware of all deceit and hypocrisy. To serve God and do good is the happiest life. When we remember that Satan often works against himself, as he did here, we should take courage, knowing he is doomed to defeat and we to victory. The influence of God's Word in our lives is sure to grow mightier, if we will allow it.

Suggested Topics for Original Essay—"In What Ways Can We Misuse Jesus' Name?" "Christ's Dealing with Evil Spirits." "Illustration of Where and How the Word of God Has Grown."

JANUARY 23.

By Miss Clara Minnich.

In Ephesus was the great and magnificent temple of Diana to which many people throughout Asia came to worship the statue of the Goddess, which had been there so long that it was commonly believed it had fallen from Jupiter.

The large number of pilgrims continually visiting the city naturally brought to it wealth and prosperity, not only in the form of offerings to the temple, but also encouraging all other trades. The silversmiths were especially profited, since they made and sold small silver images of Diana which were in great demand

as souvenirs by the pilgrims, who attached to them a superstitious value.

Now, when a leader of this craft by the name of Demetrius observed that people were being converted from a belief in idols to faith in a living God, he saw that his trade would suffer, if it would not be altogether destroyed. By working on their greed for gain he easily succeeded in stirring up the anger of his fellow craftsmen against Paul and his companions.

He pretended to be very jealous for the religion of Diana, and professed great horror at Paul's teaching that there were no gods made with hands. The silversmiths were very ready to accept this idea as an excuse for a riot. They, with many other greedy tradesmen, rushed madly to the theatre, carrying with them Gaius and Aristarchus, and lashing themselves into a more hysterical rage every moment. As a result the whole city was filled with confusion. As a matter of fact, few knew what the excitement was all about, but nevertheless joined in crying out every sort of foolish accusation against the prisoners.

When Paul, who had escaped the mob, saw the danger of his companions he was ready, boldly and generously, to give himself up for their sakes, but his friends prevented him from doing so. They felt that his life was too important to be rashly endangered.

The Jews, eager to save themselves, thrust forth a spokesman, Alexander, to disclaim all connection or sympathy with the Christians, but the Ephesians would not listen to Alexander any more than to anybody else, and continued to cry "Great is Diana of the Ephesians."

This continued for two hours until finally the town clerk (probably the chief official), from motives of self-interest, succeeded in quieting them. He rebuked them for creating so great a disturbance without just cause. He said that if any of them had a real grievance against Paul or his companions it was a matter for the courts to quietly settle. At the same time he reminded them that these men had not destroyed their idols or blasphemed against the temple, so that it was foolish of them to do anything rashly.

He flattered them by paying tribute to their goddess and her magnificent shrine, and said that in view of the great number of worshippers of Diana they ought not to fear that her worship could be injured by the teachings of a few men.

He also told them that by raising a commotion for which no sensible excuse could be given they were likely to call down upon their city the wrath of the Roman Emperor, who might even deprive them of the custodianship of the temple, thus bringing upon themselves a greater loss than ever. When he had pacified the crowd he sent them to their homes.

Scripture References—Acts 16:16 and 19, I Chron. 16:26, Acts 17:29, Isa. 46:5-7, Jer. 10:3-5, Prov. 15:1-2, Eccl. 9:17.

Main Lesson—"The love of money is the root of all evil" now as well as in the days of Demetrius. Some are willing to lead Christian lives so long as their means of gain are not affected.

Other Lessons—1. Hypocrisy is always despicable. There are those who make capital of their reputation as Church members. Christ warned us of these. The Christian Church needs, to offset the influence of such, by the consecrated service of every genuine Christian.

2. We should always be brave, but never unnecessarily endanger our lives. "We may be called upon to lay down our lives, but never to throw them away."

3. Nothing good is ever gained by losing one's temper. Great men in every walk of life are successful because they have learned self-control. Such men are never found in disorderly mobs, for they know that they would not only be making themselves ridiculous, but would be increasing evil instead of curing it.

Topics for Essays—1. An Historical and Geographical Sketch of Ephesus. 2. The Love of Money. (Contrasted with a proper use of honest wealth.)

JANUARY 30.

By Miss Minnie Bergstrom.

In today's lesson we find Paul, the great missionary, starting for Macedonia, visiting the Churches that had been established and trying to encourage them in their belief. We find that Paul spent about three months, probably in the city of Corinth. He employed himself during this time by convincing and silencing those who opposed him and in looking after the great collection that was being made for the poorer Christians at Jerusalem. It was at this time that the Epistle to the Romans was written. A Christian matron of Cenchrea was about to sail, upon some private business, and Paul, who had long wished to communicate with the Christians at Rome, availed himself of this opportunity.

Before he could set sail from Corinth the enmity of the Jews ripened into a plot, which caused him to change his plans and go by land through Macedonia, Thessalonica and Philippi. Tarrying at Philippi for the Feast of the Passover, the Apostle and his companions after five days reached Troas. On the evening of the Sabbath preceding the day appointed for the ship to sail, the Christians were gathered in an upper room. Paul felt that the present opportunity might not recur again and was prolonging his discourse. A young man, Eutychus, overcome by slumber, fell from the balcony where he sat, was dashed to the floor below and taken up dead. Much confusion followed as well as much lamentation, but Paul, performing a miracle, restored him to life.

Scripture References—Col. 1:28, Acts 20:3-6, Titus 3:2, Ex. 12:14-15, Acts 20:8-10, Matt. 9:24, II Kings 1:2-4, II Kings 4:34, Matt. 23:24.

Main Lesson—St. Paul was anxious to proceed upon his journey to Jerusalem and to bring the alms of the Churches to the poor brethren in that place. His plans were delayed, but he does not sit in idleness. He uses every opportunity which comes to him for the advancement of the Master's Kingdom. In this we should follow his example—always be on the watch to labor for Jesus. "Whatsoever thy hand findeth to do, do it with thy might."

Practical Thoughts—Christ's providence can carry his servants safely through the wildest uproars. If we honor Christ much, He will honor us with good companions. Christians who fervently love Christ will make his Sabbath and Supper their delight. It is unlike a Christian to shorten the Sabbath by sloth and almost forget the Lord's Supper. It is dangerous even at mid-day to sleep at the worship of God.

Every sermon should be heard, every Sacrament received, and every prayer offered with deep humility.

Suggested Topics for Original Essays—The Feast of the Passover; Miracles performed by the Apostles; Games the Greeks used to play.

BOOK REVIEWS

LUTHER'S PRIMARY WORKS, together with his Shorter and Longer Catechisms, translated into English. Edited by Henry Wace, D. D., and C. A. Bucheim, Ph. D., London, Hadden and Stoughton. For sale by the Lutheran Publication Society, 1424 Arch street, Philadelphia, Pa.

The design of this volume is to afford English readers the means of becoming acquainted with Luther himself, with the principles from which the Reformation started and also the manner in which those principles were applied by him in the renovation of faith and practice in the common life of Christians. The book contains A Short Catechism, The Great Catechism, addressed to the Christian Nobility of the German Nation respecting the Reformation of the Christian Estate, concerning Christian liberty, the Babylonish Captivity and the Ninety-five Theses, to which is added essays on the primary principles of Luther's Life and Teachings by Dr. Wace and on the Political Course of the Reformation in Germany (1517-1546), by Dr. Bucheim. This is a valuable contribution to the Luther books now appearing and should find a place in the library of every pastor and intelligent layman.

A VOICE FROM THE CROWD—George Wharton Pepper, Yale University Press, New Haven, Conn. Pp. 204. Price $1.50 net, postpaid.

These are the Lyman Beecher Lectures on preaching. It is a most refreshing book in which the Pew speaks to the Pulpit. Intelligent, practical suggestions to the ministry are offered by a lawyer with appreciation of the ministry and with clearness and force. We recommend this book to the reading of our pastors who would catch the point of view of the pew on their ministration in the pulpit. We quote as quite germane the following on the call to the ministry, "Whether or not pragmatism is a valid basis for a philosophic system, the pragmatic test is undoubtedly one of those which the man in the crowd applies to the preacher's message. He not only asks, 'Does it work in practice?' but he insists upon inquiring whether it works in the case of the preacher himself. The man in the crowd is apt to declare that the preacher himself is Exhibit A to his own message. 'I reject his advice,' he may say to himself, 'if following it will make me like him.' This is brutally frank, but it is the expression of a state of mind that must be reckoned with. One of its consequences is so important as to deserve special mention. I refer to the power of the preacher's personality in attracting young men toward the ministry or definitely repelling them from it. My observation leads me to believe that the attitude of most boys toward the ministry is determined by the impression made upon them by some individual minister. If a boy's keen insight has detected some affectation, or effeminacy, or self-conceit, he is apt to make hasty but positive generalization and to include all clergymen in a sweeping condemnation. The injustice of this will readily be conceded. The sadly important fact, however, is that the presumption thus raised is likely to place the ministry outside the list of callings which the boy will seriously consider. The parents, the home, the school, the college, the friends—all must bear their share of the responsibility of determining the young man's choice; but a factor that must not be overlooked is the clergyman whose bearing has repelled when it should have attracted."

WHAT EVERY YOUNG MAN SHOULD KNOW—Henri Piccard. E. L. Schiffer, 1094 Woodycrest avenue, New York City. Price 10 cents.

Twelve pages written in good literary style of good advice on health, thought, habit, work, aim, associates, character and kindred subjects of interest to young men. A good investment of ten cents for any young man in whom you are interested.

—

CHRISTMAS THE WORLD ROUND

(*Continued from page* 8.)

the Sunday Schools and congregations together to worship the Savior, and to bring gifts to Him; of making the season one of peace and good will, and seeking to spread the tidings of great joy to all the earth—these are some of our beautiful Christmas customs. We have others which are not so beautiful and appropriate.

The custom of turning the "Silent night, holy night," of which we sing, into one of boisterous merry making and deafening noise; the custom of the burdensome exchange instead of real giving; the custom of making the Christmas season a season of rioting and drunkenness, instead of one of peace and good will; the custom of supplanting the true Christmas story by shams—these are some of the customs of which we should be ashamed.

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About one-half of the people of the world have never so much as heard that there is a Christmas season or a Saviour. It is their custom to pass Christmas season by never knowing anything of its message or its joy. —*Exchange.*

Toledo Making Ready

REV. ALVIN E. BELL.

WITHIN a few months the eyes of every loyal Luther Leaguer in America will be turned towards Toledo, Ohio. The convention city of the coming convention of the Luther League of America is located on the Maumee River within a few miles of its entrance into Lake Erie. When the delegates and visitors consult their time-tables or ticket agents they will find no difficulty in finding a route leading to Toledo. All roads will lead to Toledo next August. They will find at their service twenty-two steam railroads and twelve electric railroads besides the palatial steamers of six great steamship lines bringing their passengers to their docks in the heart of the city.

The Luther League of America will receive a most cordial welcome from a city of over 200,000 population, a Lutheran city, a city in which one-fourth of the church edifices bear the name of the great Reformer Martin Luther, a city in which the Lutheran Church outnumbers in members the second, third and fourth of the Protestant denominations combined.

One of the best features about this great Lutheran population of the convention city is that they know how to coöperate with one another without regard to the synodical boundaries which in some places hinder that true Lutheran fellowship and coöperation which the Luther League of America and its constituent parts has done so much to foster. Recently there was held a union celebration of the Reformation Festival under the auspices of the Federated Lutheran Brotherhoods and Men's Societies of Toledo which filled to its capacity the largest auditorium it was possible to rent in the city. This organization is made up of the laymen and pastors of the various congregations of the General Council, Iowa Synod, Joint Synod of Ohio and the General Synod. They are coöperating at the present time in the dramatization of the "Story of Luther" to be presented in the near future for the benefit of the Lutheran Home for Orphans and the Aged of the Iowa Synod located in East Toledo.

With such harmony and recognition of unity between the various branches of Toledo Lutheranism there will be no delegate or visitor to the Toledo convention of the Luther League of America who will not be made to "feel at home" and to know that he is among brethren.

The official slogan of the convention city is "You Will Do Better in Toledo." This slogan is emblazoned in thousands of electric lights over the city building in the largest and most unique electric sign in the world, and there is not a resident of Toledo outside of the work-house and state hospital for the insane who does not believe the words of that slogan—and even in their case the state was persuaded of the truth of those words else they would not have been presented with tickets reading through to Toledo.

The hosts of the convention will be "The District Luther League of Northwestern Ohio," known in Ohio league circles as "District No. 1." The local leagues which constitute the district are the leagues of Divinity, Glenwood, Grace, Martin Luther, St. Lucas, St. Matthew's, St. Stephen's and Trinity Luthern Churches of Toledo, St. Paul's and Zion's Lutheran Churches of Defiance, O., the First Lutheran Church of Bryan, O., and St. Paul's Lutheran Church of Waterville, O. These leagues represent the General Council, General Synod and Iowa Synod.

Mr. O. C. Rohde, who is also president of the Luther League of Ohio, is chairman of the General Committee which has been charged with all of the arrangements of the convention. This committee will spare neither time, effort or money in providing for the comfort and enjoyment of the delegates and visitors and in making the Toledo convention in every way the greatest convention in the history of the Luther League of America. "YOU WILL DO BETTER IN TOLEDO."

—

BOOK REVIEW

HISTORY OF THE NORWEGIAN PEOPLE, by Knut Gjerset, Ph. D., professor of Norwegian Language, literature and history in Luther College, Decorah, Ia. 2 vols.; I, xv and 507 pp.; II, x and 626 pp. Index. Cloth. $8. The Macmillan Company, New York, 1915.

Much did we expect from Dr. Knut Gjerset, by reason of his ability; far more than we expected did he give us. Through immense, painstaking labor has he produced a truly great work. Thorough, sound, truth-seeking, learned, and original, these are the qualities characteristic of his books. He is thoroughly familiar with the great research work done in Norwegian history during the last generation, together with English, French and German writings on the subject. On every page we see the learned historian who loves his labor. The language is scholarly, clear, modern English. All who desire to study the history of Norway will hail this work with joy.

Luther League Review

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ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
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Editorial

CHRISTMAS AGAIN

Just as it has for centuries, Christmas comes again this year in spite of all the jarring voices of war deafening its gracious message. The angels' song of "Peace on Earth" rang into a world that had little welcome for its Gospel Message. It even denied the right to live to Him who translated its music into a human life. The discord and shouts of hate and war have not drowned the calm confidence of the truth it was given to proclaim. Its holy melody still rings through earth and sky.

Multitudes who will sing it with the same confident faith as in the days of peace do no doubt the final triumph of the truth song to the world in the "glad tidings" of its first Christmas Day.

Memories of the little Christ-child
And his ministry divine,
With the brilliant holly branches
And the evergreen entwine;
And, as Nature pays her tribute
With these offerings, do we
Bring our homage on Christ's birthday,
As we trim the Christmas tree.

We send our Christmas Greetings without hesitation to our readers to far and near. The things that are seen are temporal. In the realms of the unseen we must seek what abides in the Christmas message, a truth no night of war, with its horrors can destroy.

I like the Christmas feeling;
There is nothing can compare
With the free and kindly spirit
That is spreading everywhere.
The rich, the poor, the young and old,
All catch the atmosphere,
And every heart for once is full
Of good old Christmas cheer.

Faith, and love, and hope still live. To all who look forward to the day with joy, we send our wish for a blessed Christmas. We shall find the Christmas joy just as we strive in proportion to kindle it in other hearts. The Christmas thought we send to you is to live out toward all men the spirit of the wonderful song of the first Christmas, "Peace on Earth, good will toward men."

—

The Lutheran Church follows up baptism by catechization and confirmation. In the five parts of Luther's Catechism the groundwork is laid for a useful Christian life. The Luther League, where properly used, takes up the work of the catechetical class after confirmation. It proposes to furnish the Church a trained and qualified laity. They learn Lutheran Church history. They study Lutheran missions and educational work. They learn of their Church's practical charities. They read Lutheran literature and study Lutheran doctrine. They learn to love the teachings and usages of their own Church. To do the work God has given us in this world means preparation. The preparation of Lutheran Christians for work for Christ and His Church is to know their own work and way of working best of all.

—

Every young Lutheran should join the Lutheran League for the opportunity it presents for advancement in everyday life. The League work as a whole offers a training which every young man particularly

and young woman should have. By its methods and work it provides you with a vast storehouse of information and experience. It brings you into contact with others engaged in the same work and experiences may be exchanged, resulting in renewed determination. After the young person has left the catechetical class without the League they are left to get an education in Church methods and work as best they can. No opportunity presented for training them for work in their mature years, when as laymen, they are needed for positions in the Church and in the Sunday School. Like the service of the Luther League. There they receive that training which is essential and have that interest imparted that is needed in Sunday School and Church work. It provides a practical and spiritual training after the catechetical class in methods and Church work. The Luther League is not an emotional but pre-eminently an educational movement. It affords educational, business and social training which acts as a practical preparation for service in the Church. Our Church's history, doctrine, culture and literature are there familiarized, and in a forcible way it teaches just what practical workers need as factors in the future course of their Church work. If we hope our young men and women are ever to become pillars in the Church, then only will they become durable as they are schooled and prepared for such work early in life. The League gives our young people some definite work to perform. This work, done under the supervision and direction of the Church, prepares them as nothing else can for their future Church duties. Working under a constitution with officers to direct its movements and committees to carry out its enactments, it trains its members along the lines that they shall follow when the affairs of the Church fall into their hands. By this work they are brought into contact with all parts of the Church's operations, and the needs of the home congregation and the Church at large. As leaders in the devotional meeting they learn to have self confidence, that is very necessary to the successful Church worker, or if they but read the Bible reference in the meeting, it also tends to establish a degree of self-confidence which leads to better things. I mention this, because I believe that no one can be successful in any work if he or she has not acquired some degree of self-confidence, and it is as necessary in the business of the Church as it is in that of the world.

While the League does not engage in this work on a large scale, it furnishes the seed and cares for it in a small way, until the number is ready for the larger field of labor. Through its committees to visit the sick whether in hospital or home; to visit the infirm and unfortunate, and to carry flowers and the necessities of life to them.

—•—

In very nearly every congregation there are lay workers, gifted as specialists in their particular branches of work, who should study the growing of their charges, mentally and spiritually. These workers would be an advisory board to the pastor, and a center from which would radiate the energy and direction of the work among the young people. The formation of junior Luther Leagues affords the avenue by which the young Lutheran should be led into the senior League. And the method of growth should be in the control of the senior League. The very best material of the seniors should have charge of the junior work, so that the proper foundation be laid, and the desire be formed to enter the senior work at the earliest possible opportunity. In all this preparation the main fact must not be lost sight of, that we are training the young people for work in he Church, and that the ultimate aim of all our striving is to so equip ourselves that we can intelligently carry on the Master's work. To carry out this idea needs practice and study, praying and working. The membership of the League should be a prayerful body of students, applying themselves to the routine of Church work with the same zeal and effort for success as they would in their material occupations. The positions of officers of the League should be to those who are gifted to lead, stepping stones for work in the congregation. An officer of the League should be raised from an obscure position to a position of trust. And if, in the wisdom of the membership, a Leaguer is so honored, the responsibility is also great, for has not Christ given some of you diversities of gifts—diversities of administration, but the same Lord—diversities of workings, but the same God who worketh all in all?

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ADDRESS

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—St. John's Church, Rev. F. E. Oberlander, D.D., pastor, will celebrate its Sixtieth Anniversary on December 19. St. John's is honored by having six of her sons in the Ministry and one of her daughters in the Diaconate. Several prominent Luther Leaguers have received initial training in St. John's Young Men's Society.

MINNEAPOLIS

—Rev. S. M. Miller has resigned as pastor of Trinity Church, Moline, to accept a call to Messiah English Lutheran Church.

BALTIMORE

—Rev. S. J. McDowell, D.D., has accepted a call to the pastorate of the Third Church, this city. Dr. McDowell served for fourteen years as a Field Secretary of the General Synod Board of Home Missions, which work he now relinquishes on account of the change of administration involved in the consolidation of the Board of Home Missions and the Board of Church Extension.

—Calvary Church celebrated, September 30, the fifth anniversary of the pastorate of Rev. Foster W. Gift.

GENERAL

—The new seminary building, "Hamma Hall," and the remodeled "Hamma Divinity Hall," henceforth to be known as "Keller Hall," at the Theological Seminary of Wittenberg College, Springfield, O., were dedicated with impressive ceremonies on November 10-11.

—The fifth annual convention of the Woman's Leagues of Gettysburg College closed November 5 in Brua Chapel. Delegates from the local Leagues of Harrisburg, Baltimore, Washington, Pittsburgh, Altoona, Philadelphia, York, Mechanicsburg, Shippenburg and other localities were present. It was the largest and most successful convention in the history of the Leagues organized for the specific purpose of promoting the interests of Gettysburg College. Mrs. Wm. H. Bayly, Washington, D. C., was elected president.

The chief speaker at the convention was Robert Weidensall, LL.D., formerly International Secretary of the Y. M. C. A., the office now held by John R. Mott.

By a unanimous vote it was decided that the Leagues should assume the responsibility for the erection of a building costing $30,000, which is to be the headquarters of the College Y. M. C. A. and the center for the religious and social life of the college community. About $4,000 has already been secured for this purpose.

—Hon. George A. Baldwin, Rochester Pa., was this fall elected a judge of the court of Common Pleas of Beaver County. Mr. Baldwin was formerly a member of the Executive Committee of the Luther League of America, and has for a number of years been active in State and local League work.

—Two old communion cups have recently been presented to the Hamma Divinity School, Springfield, O. They were presented by the pastor, Rev. A. H. Smith, D.D., of Trinity Church, of Ashland, O. They were purchased for the seminary by the Luther League of that church. These pewter cups were brought to North Central Ohio by the earliest pioneer ministers of the Lutheran Church. They were used, it is said, at the earliest Lutheran services held in Ashland County, then a part of Richland County, and near Mohican John's town, now known as Jeromeville. The exact date when these cups were brought into Ohio is not known, but it is affirmed on good authority that they were used in administering the communion to Mohican John, the noted Indian chief, shortly after his conversion and baptism. They have been in the state for nearly one hundred years. They were in the possession of Miss Elizabeth Snyder, of Jeromeville, whose grandfather made the communion wine in the early days in that section, and kept the communion vessels. From Miss Snyder these venerable and interesting ecclesiastical relics were purchased by the Luther League.

—Rev. Sylvanus Stall, D.D., died November 6, 1915. For a number of years Dr. Stall, on account of impaired health, was unable to perform the duties of a pastor and minister of the Gospel. During this time he wrote several books on social, or sex purity, the four principal ones of which have been translated into all the leading languages of Europe and Asia. A few years ago Dr. Stall gave, at considerable real sacrifice, $10,000 to found the Stall Memorial College for Hindu women on the Lutheran Mission field in India.

—Mrs. Emma Baker Stork celebrated her one-hundredth birthday, October 24, 1915. In St. Mark's Church, Baltimore, founded by her husband, Dr. Theophilus Stork, now dead, there is now living a member, Mrs. Ann Couder, who is 108 years of age.

—At the recent meeting of the California Synod (G. S.) the following resolution was adopted: Resolved, "That we recommend, as far as possible, our local young people's societies be formed into Luther Leagues."

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BOOK REVIEW

WORKS OF MARTIN LUTHER, with introductions and notes. Volume II. Pp. 476. A. J. Holman Company, Philadelphia, Pa. Price $2 per vol.

This is the second volume in a series of ten volumes called forth by the approaching quadricentennial.

One of the effects of this celebration will be to direct the attention of the Protestant world to the importance in its history of the character and work of Martin Luther. It was his protest against the sale of indulgences in 1517 that began the revolt against Rome, and in the struggle that followed the Protestant churches had their origin as separate organizations. The year 1917 will arouse new interest in this man and his ideas. There will be new inquirers into his life and about his thought.

Anticipating the large demand for Luther in English a committee of translators, largely of the General Council, present this new English edition of the Reformer's works to the American public.

The letter press is fine, and the set when complete will make a valuable contribution to our literature. We heartily recommend this work to our ministers and laymen, sure that it will make a valuable addition to the library. We should like to see these volumes in every public library in the United States.

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Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Sec., G. R. HUTTEL, 94 Rhode Island Ave., N. W., Washington.
Treas., G. H. GODRON, 4608 Georgia Ave., N. W., Washington.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
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Treas., MYRON HESTORFF, 337 Salinas St., Salinas.

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Sec., LOUISE W. QUENSEN, 2229½ W. Pratt St., Baltimore.
Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

—Following are the committees of the Luther League of New York State:

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Extension Committee, Eastern Section—Mr. Wm. Eck, Chairman, 565 Clinton Ave., Albany, N. Y.; Mr. Elmer A. Shineman, Mohawk Dis.; Miss Beulah Potts, Rhinebeck Dis.; Mr. H. H. Petry, New York Dis.; Miss Rose Heede, Brooklyn Dis.

BROOKLYN DISTRICT

—The Fall Convention of the District Luther League of Brooklyn and Long Island was held in the afternoon and evening of Saturday, November 20, at Trinity Church, Middle Village, L. I., of which the Rev. D. W. Peterson is pastor. At the afternoon session, Miss Anna Kalfur read an excellent paper on "Working and Praying," which was followed by a general discussion. The annual reports of the various officers and committees were submitted and showed one of the most successful years in the history of this organization. The address at this session was delivered by Mr. E. Augustus Miller, of Philadelphia, on "Objective Lutheranism," in which he pointed out that a Lutheran should not only have a knowledge of the faith, but also express it in his daily life. Rev. W. A. Snyder, D. D., president, and Rev. Emil Podszus, City Missionary of the Brooklyn Inner Mission Society, and Rev. C. E. Krumbholz, Assistant City Missionary of the society in Manhattan, made brief remarks on the work of Inner Missions. The officers who were re-elected for the coming year are Rev. A. C. Karkau, of Freeport, L. I., president; Miss Anna Kalfur, recording secretary; Mr. Albert Andreason, recording secretary; and Miss Carrie Niebling, treasurer.

The address of the evening session was delivered by the Rev. J. Howard Worth, of Brooklyn, on "The Opened Bible," in which he stated that unless the Bible was opened and used more often in the home, discussed in the Church and brought to the many churchless people in the nation, this country would revert back to the condition of the Dark Ages, or such as existed before the Reformation by Martin Luther.

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MOHAWK VALLEY DISTRICT

—The twenty-fourth annual convention of the Luther League of the Mohawk Valley District was held at St. Paul's Church, Utica, Tuesday, October 19, 1915.

The convention was presided over by the president, Mr. Elmer Shineman, of Canajoharie. Greetings were extended by Mr. Charles Walker, president of St. Paul's League, to which Mr. Shineman responded.

The morning and afternoon sessions were devoted to the usual order of business.

The address of the morning, "The Luther League and a Burning Question," was by Rev. Carl Ziegelbrier, Fort Plain.

The afternoon addresses were: "In What Should a Young Christian Grow?" by Rev. Ernest von Hahmann, Ph. D., Amsterdam, and "Setting Up Banners," by Rev. B. E. Fake, St. Johnsville.

—The following delegates were appointed to represent the District League at the State Convention: Mr. Theo. Steinhorst, Utica; Mr. Chester Klohch, Gloversville; Miss Grace Giese, Amsterdam; Miss Mary St. John, Center Brunswick; Miss Dingman, St. Johnsville.

The officers were elected as follows: President, Mrs. Elmer Shineman, Canajoharie; vice-president, Mr. Diechner, Troy; treasurer, Mr. Charles Schuchardt, Utica; corresponding secretary, Mr. Theo. Steinhorst, Utica; recording secretary, Miss Lillian Knack, Amsterdam. The Credentials Committee reported 14 leagues represented at the convention, 53 delegates, 28 visitors, 4 officers, and 11 ministers present.

An invitation was accepted to hold the 1916 convention at St. Johnsville.

A special program will be arranged in honor of the twenty-fifth anniversary of the League. At the evening session the address "Luther and America" was given by Rev. J. S. Herold, Canajoharie.

—The Luther League of Gilead Lutheran Church, Centre Brunswick, Rev. A. J. Traver, pastor, celebrated the twenty-fifth anniversary of its organization recently with a banquet. The speakers and their toasts were: "Our Past," Miss Mary F. St. John; "Interrogation," Miss Mildred Collins; "Our Future," Rev. A. J. Traver; "Our Leader," Rev. W. G. Boomhouer. President Brust of the society presided. The occasion was both pleasant and profitable. This society was organized as a C. E. in 1890 and in 1903 reorganized as a Luther League.

Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Twelfth National Convention

Toledo, Ohio, August 15, 16 and 17, 1916

The National Executive Committee have accepted the kind invitation of the Northwestern Ohio District Luther League to hold the Twelfth Biennial Convention of the Luther League of America in Toledo, Ohio. After conferring with the local committee, the Executive Committee has designated August 15, 16 and 17, 1916, as the time for holding the Convention.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates should be careful to see that their credentials are properly filled out and signed as is usual in all delegate bodies.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Toledo. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America. Credentials should be sent to Mr. Mattice not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now; and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary.

—The Luther League of St. Mark's Church, Gloversville, Rev. Joel E. Grubb, pastor, held a very interesting and largely attended rally service on November 17. General Secretary Kukus was the principal speaker, while Mr. J. M. Reynolds, of the National Executive Committee, spoke briefly for THE LUTHER LEAGUE REVIEW.

—The Luther League of Trinity Church held its monthly meeting on November 1, at which time the election of the following officers occurred: President, A. F. Duerschner; vice-president, Alex. Le Loup; corresponding secretary, Miss E. Doering; financial secretary, Miss Julia Hall; secretary, Miss Anna Barteldt; librarian, Helen Dunker.

NEW JERSEY

NEW JERSEY

—The Luther League of St. Andrew's Church, Atlantic City, Rev. F. C. Krapf, pastor, has been reorganized and has reunited with the State League.

BUFFALO DISTRICT

Grace Luther League of North Tonawanda had the pleasure of having with them on November 12 the Rev. Luther M. Kuhns, general secretary of the Luther League of America, who gave them an inspiring address on the work of the Luther League. There were Leaguers from Buffalo present.

PENNSYLVANIA

PHILADELPHIA DISTRICT

—A series of sectional rallies of the young people's societies connected with this District Luther League were held on Monday evening, December 6, as follows: Southern Section, Holy Communion Parish House; Central Section, Church of the Apostles; Northern Section, All Saints' Church; West Philadelphia Section, Calvary Church; Germantown Section, St. Michael's Church.

At each of these meetings the program consisted of a devotional service, introductory remarks by the presiding officer, addresses on "Education for Service," and "Service," and a round table discussion of the convention theme, "The Model Young People's Society." Reports of very interesting and profitable meetings have come to hand.

ALLENTOWN DISTRICT

—The Fall Convention, the twenty-first, of the Allentown District, was held in St. John's Church, Nazareth, November 16, Rev. M. M. Dry, pastor. The constitution of the district was amended so that the dues are now at the per capita tax rate instead of a flat rate as heretofore. An Apportionment Committee is also included in the standing committees of the District, whose duty it is to study out the needs of the district and fix the apportionment accordingly. Hereafter the Spring Rally will be a regular convention, and business done then will be legal. The following officers were elected to serve for one year: President, Ralph E. Fry, Allentown; vice-president, Henry Krapf, Muhlenberg College; recording secretary, Miss Janet Correll, Easton; corresponding secretary, Louise A. Leisenring, Allentown; treasurer, Miss Clara Weaver, Emaus.

At the afternoon session a very interesting talk was given by Rev. F. L. Eichner, of Stroudsburg, on "The Faithful Few in Every Luther League." At the evening session Rev. J. F. Lambert, of Catassauqua, spoke on "The Sphere of Luther League Activity," and Mr. P. Walter Banker, of Wilkes-Barre, treasurer of the Luther League of America, spoke on "The Husbands' Work." Mr. Harry Hodges, vice-president Luther League of Pennsylvania and assistant secretary Luther League of America, was present and gave some very timely suggestions to the Leaguers.

The proposed amendment to the State Constitution relative to change of meetings was disapproved unanimously.

—The United Luther Leagues of Allentown elected the following officers to serve for one year: President, Harry F. Billow; vice-president, Louise A. Leisenring; secretary, Miss Carrie Wagner; treasurer, Henry Smith. The president appointed the following chairmen of the various committees: Executive, Ray Rabenold; Extension, Otto Lehr; Press, Louise A. Leisenring; Credential, Lee Walck. Meetings are held once a month and topics of interest to every league discussed.

—The United Leagues of Allentown decided to give two prizes between now and April 1, 1916: one for the highest percentage of attendance in the League meetings and the other for the greatest increase of membership. The first prize is a large Luther League emblem and the second pictures of Luther and Melanchthon.

UPPER LEHIGH VALLEY DISTRICT

—One of the most successful Luther League rallies ever held in the Upper Lehigh Valley District was held Friday evening, November 5, 1915, in Zion Church, Weatherly, Rev. V. Penn, pastor. This rally was well attended and was the last to be held before the district convention, at Trinity Church, Lehighton, Rev. Kuder, pastor, on November 23 and 24. A program of excellent character was given at this rally. Two fine papers were read, one by Miss Minnie Weigand, of Hazleton, and the other one by Miss Edna Braucht, of Freeland. The principal address of the evening was delivered by Rev. Dr. John Henry Wagner, of Trinity Church, Hazleton.

After the close of the meeting refreshments were served in the basement of the church.

PITTSBURGH DISTRICT

—The forty-seventh convention of the Pittsburgh District Luther League was held in the First Lutheran Church, Pittsburgh, Pa., Thursday, November 11, 1915.

Rev. L. W. Rupp, of Leetsdale, Pa., opened the convention at 9:30 a. m., with devotional services. Rev. T. O. Keister, D. D., pastor of

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the First Church, delivered the address of welcome.

Interesting reports of the work being done in the branches were made by the branch chairmen. Very good papers were read on "Lutheran Young People in Secular Life," which was divided (a) "School," Mr. Willard Allbeck, Monongahela, (b) "Pleasure," Mrs. A. M. Mehrkam, Rochester, (c) "Work," Mr. Louis B. Seefried, Pittsburgh.

Election of officers for the ensuing year was held during the noon recess which resulted in the election of Mr. K. J. F. Wilharm, Pittsburgh, president; Mr. D. A. Kommel, Monaca, vice-president; Miss Caroline A. Beyer, Pittsburgh, secretary; Mr. W. J. P. Meng, treasurer; statistician, Miss Ella R. Kuhn, Duquesne.

The theme for the afternoon session was "The Weekly Religious Meetings," which was divided (a) "The Leader's Part," Miss Renetta Holtzmann, Beaver Falls; (b) "Music," Miss Carrie T. Beck, Tarentum; (c) "Presentation of Topic," Rev. Paul Kraus, Pittsburgh; (d) "Prayer," Rev. C. H. Stein, Braddock.

A feature of the afternoon session was the Processional of Junior Organizations and service.

The "Grand Rally" at eight o'clock p. m. was addressed by Rev. Lewis C. Manges, D. D., of Harrisburg, on "The Appeal of Jesus Christ to Lutheran Young People."

This convention was without a doubt one of the best ever held in the Pittsburgh District.

—Hon. George A. Baldwin, for many years an active member of the Executive Committee of the Luther League of America, was elected a Judge of the Common Pleas Court of Beaver County at the recent election.

WHEELING DISTRICT

—The Wheeling District met in Zion's Church, Wheeling, Rev A. L. Benze, pastor, on October 26. The subjects on the program were: "The Edifying, Informing and Stimulative Purpose of the League," "Lutheran Unity" and "Preparation for the Four Hundredth Anniversary of the Reformation." Rev. G. W. Critchlow delivered the evening address.

OHIO

NORTHWESTERN DISTRICT

—On October 27 a joint Luther League social was held under the auspices of Martin Luther League at their church, when a large number of the District Luther Leaguers were present. A musical program was rendered and light refreshments were served.

—On November 10 a joint devotional meeting was held at St. Marcus Lutheran Church, East Toledo, at which time Rev. Luther Kuhns delivered an address. Special music was furnished by Miss Gertrude Kiemle and Mr. Wilbur Witte, of Toledo. Many of the Leaguers planned automobile parties and jitney bus parties to attend this meeting because of its distance from a street car line.

On November 17 a unique joint social was held under the auspices of St. Stephen's Luther League, the plan representing a trip around the world. All the guests assembled at the Parish House, representing the United States, and were presented with an American flag to travel under, after which they visited Japan, Italy, Germany, Holland and Ireland, being welcomed back to the United States by Uncle Sam and Miss Columbia. Something characteristic of each country was served by its representatives.

On November 14 the Efficiency Committee went to McClure and held a Luther League service, from which, it is hoped, will result the organization of a Luther League.

On November 24 a joint devotional meeting was held in Trinity Church, the topic discussed being "Keeping the Faith," which was presented by Miss Helen Riek.

—The Luther League of Immanuel Church, Columbus, Rev. D. B. Young, pastor, has recently defrayed the expense of installing electric lights in the church.

INDIANA

—The officers of the State Luther League of Indiana earnestly request each League to pay its annual dues promptly. The dues amount to twenty-five cents per capita based on the number of members reported at the last convention.

NORTHERN DISTRICT

—The District Luther League of Northern Indiana held its fall convention at Christ Luthern Church, Fort Wayne, Ind., Rev. H. C. Hadley, pastor, on November 10. The convention was a joyful surprise to all because of the number of delegates from Churches which had not yet joined the district. Delegates were present from Millersburg, Syracuse, Butler, Huntington, Fort Wayne, Coesse, Hoagland, Gary, Spencerville, LaGrange, Middlebury, Fish Lake, Monroeville and other places. The Leagues at Huntington, Syracuse, Fish Lake, Middlebury and Wittenberg (Butler), were admitted to the District League as members. The new officers of the district are as follows: President, J. Marion Walborn, Fort Wayne; vice-president, Miss Lucile Welsman, Huntington; secretary, L. F. Tombow, Butler; corresponding secretary, Miss Frieda Bauerle, Fort Wayne; treasurer, Miss Aileen Knepper, Butler. All the delegates and visitors enjoyed the splendid hospitality of Leaguers and pastor at Fort Wayne. The following program was given at the convention: Morning session—Devotional service, Rev. R. D. Wheadon, Huntington; registration of delegates; appointment of committees; social hour. Afternoon session—Devotional service, Rev. Paul J. Gerberding, LaGrange; theme, "Three Reformation Principles and Their Modern Value'; "The Authority of the Scriptures," delegate from LaGrange; discussion opened by delegate from Fort Wayne; "Faith and Works," Miss Katherine Rothenberger, Syracuse; discussion opened by delegate from Coesse; "Everyone a Priest," Miss Ethel Boyle, Butler; discussion opened by delegate from Millersburg; election of officers and other business. Evening session—Vespers, Rev. H. C. Hadley, Fort Wayne; address, "A Look Ahead," Oliver C. C. Fetta, Esq., Indianapolis; remarks by president of the Indiana State Luther League.

MICHIGAN

DETROIT DISTRICT

—The Detroit District Luther League held a most successful Reformation service on October 31, at the Jefferson Avenue Lutheran Church, Rev. W. J. Haming, pastor. The speaker was the Rev. J. A. Miller. It is the hope of the Luther League that larger things will result as time passes on.

—At the quarterly business meeting of the

Detroit District a number of important matters were settled. It was decided to join the Luther League of America. A committee was appointed to place the *Survey* and other Lutheran publications in the reading rooms of our libraries and public institutions.

At a recent meeting of the Executive Committee a Round Table Discussion was led by Rev. Luther M. Kuhns, general secretary, and the interested workers of the district were inspired with greater enthusiasm and hope for better results.

WISCONSIN

—The Luther League of the First Church, Stoughton, Rev. M. R. Regge, pastor, is planning to have Christmas baskets filled with food distributed to the poor of the city.

ILLINOIS

FOX RIVER VALLEY DISTRICT

—The seventeenth annual convention, Luther League of the Fox River District, was held at Elliot, Ill., from the 5th to the 8th of August, 1915. At the first session the sermon was by Rev. S. A. Johnson, of Leland. The addresses of welcome were delivered by the president and Rev. Bergh, the local pastor. The vice-president, Rev. Mortvedt, of Newark, responded.

At the second session a paper on "What Shall I Do to Be Saved?" was read by Cora House, of Newark, and a paper on "The Sixth Petition" was presented by Clara Elferoy, of Leland. A third paper at this session was on "What Can I Do for Christ?", by Miss Grace Nelson, of Lisbon, followed by a paper on "What Can I Do for the Pastor?" by Lester Pierson, who also spoke of the departed brother, George Wicks, and stated his last words: "Wherever you are and whatever you do, tell all the young people to become Christians before it is too late."

Rev. S. A. Johnson, of Leland, brought greetings from the Young People's Convention and Song Festival at Crookston, Minn. The third session was marked by the election of officers as follows: President, Rev. H. M. Thompson, Ottawa; vice-president, Rev. T. B. Thorson, of Rowe; secretary, Mary Fosse, Ottawa; treasurer, Knute Munson, Gardner. Then followed an address, "What Think Ye of the Christ?", by Rev. Mortvedt, and that by an address, "What Do You Think of the Bible?" by Rev. Bergh. At the next session a paper, "How Can the Pastor Help the Young People?" was read by Prof. O. J. Thompson, and one on "How Can the Young People Help the Pastor?" by Miss O'Della Ness, of Lisbon; one on "Christian Education," by Miss Ediva Johnson, of Morris; remarks by Prof. H. M. Thompson, of Ottawa. A short talk on Deaconess Work, by Rev. Ofstedal, of Chicago. At the fifth session there was a paper on "Martin Luther," by Rev. Olson, of Fox River; an address on "Luther Hymnology," by Rev. O. Qualen, of Freedom. Reports from the various societies were given. The sixth session included remarks by Rev. Ofstedal, of Chicago. A collection was taken for the poor at the Deaconess home. At the seventh session the sermon was by Rev. Bjalde, of Madagascar. An offering was taken for the mission. At the eighth session the sermons were by Rev. Shefveland, of Lisbon, and Rev. T. B. Thorson, of Rowe. At the last session, sermon by Rev. Qualen, of Freedom, sermon by Rev. H. M. Thompson, of Ottawa; closing remarks by Rev. Bergh.

MINNESOTA

—October 17 the Luther Leagues of Stacy and Lindstrom, together with the young people from Linwood, held a joint rally meeting at Stacy. The theme for the day was "Christian Democracy," the Luther League topic for that Sunday In the afternoon the Rev. C. J. Rockey, president of the Luther League of Minnesota, and the Rev. J. N. Lenker, D. D., addressed the convention. In the evening the addresses were given by the president of the State League, and the Rev. John Sander, L.H.D., of Lindstrom.

TWIN CITY DISTRICT

—The Twin City District Luther League held its twenty-eighth convention in St. Mark's Church, Minneapolis, November 7 and 8. There were fifty-seven delegates present and many visitors, the church being filled at all sessions. On Sunday afternoon the Rev. A. F. Elmquist, Ph. D., gave a superb lecture on "Luther as a World Figure." On Monday evening two papers were read, one on "The Luther League and the Church of the Present," by Mr. Earl Nielsen, of the Richfield League, and the other "The Luther League and the Church of the Future," by Miss Angeline Shum, of Holy Communion League. A lengthy discussion followed, conducted by Mr. Charles Doell, of St. John's League.

—On November 10, the anniversary of Luther's birthday, the Luther League of Salem Church, Minneapolis, the Rev. G. H. Trabert, D. D., pastor, celebrated the twenty-second anniversary of its organization. The president, Mr. A. L. Newcomb, read the history of the League from its organization. Mr. Arthur Jacobson, president of the Salem Boys' Club, read a history of that organization, which has now merged itself into the Luther League. Miss Katherine Smedberg, president of the Salem Girls' Mission Band, read a history of the band. The address of the evening was given by the president of the State League, Rev. C. J. Rockey, on "Martin Luther as a Twentieth Century Leaguer." The meeting adjourned to the parlors of the church, where refreshments were served and greetings extended by officers and members of the other Leagues of the city.

TEXAS

—On Tuesday, October 12, the Luther League of Trinity Lutheran Church, Victoria, Rev. E. A. Sievert, pastor, held its first annual meeting, at which the following officers were re-elected: President, Miss Adele Leuschner; vice-president, Mr. O. L. Urban; secretary, Miss Amelia Henkes; treasurer, Mr. George Hoffman.

This League was organized last fall with about twenty-eight members, and the membership now is 120. The organization is in good condition and planning to do some good work this season.

CANADA

—The Luther League of the Church of the Resurrection, Halifax, not yet a year old, is very active, and is holding some very successful meetings. At the regular meeting, November 25, seven new members were received. November 29 a public reception to the Lutherans among the soldiers was held in Temperance Hall. The League has decided to pay for the furniture for the new church building now in process of erection at Windsor and Allen streets. The League is studying Luther League Topics at its devotional meetings, Sunday evenings.